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NOMINAL COMPOSITION IN INDO-ARYAN

By
GULAB V. DAVANE

INTRODUCTION

1. A study of nominal composition in a language is very helpful in tracing its developments. That is why nominal composition in OIA has been studied in great details by Indian grammarians as well as by modern western scholars. Comparative and critical studies of nominal composition in OIA are available. Unfortunately, however, the whole field of MIA remains quite untilled in this respect.

The traditional MIA grammars, like Pāli *Saddanīti* of Aggavaṁsa, *Suttapāṭha* of Mogallāna, and Prākṛta Vyākaraṇa in the eighth chapter of *Siddhahema vyākaraṇa* of Hemacandra, have not done proper justice to nominal composition in MIA.

Hemacandra does not at all refer to compounds in his grammar. *Saddanīti* and *Mogallānasuttapāṭha* deal with compounds; but even there the treatment of compounds is not quite satisfactory. These MIA grammars have a bias for OIA grammar, and as such are fashioned just on the same lines as OIA grammars. Even modern attempts at MIA grammar, like GEIGER's *Pāli Literatur und Sprache* and PISCHEL's *Grammatik der Prakrit Sprachen* fail to take notice of this interesting phenomenon. Miss WILLMAN-GRABOWSKA's 'Les composés nominaux dans l' Inscriptions d' Asoka' happens to be the sole exception to this indifference. Except for this, and for a few casual observations by scholars, dealing with particular instances of nominal compounds, nothing has been done in this direction.

This study is an attempt to explore the field of nominal composition in MIA, with a view to throw some light on a few important landmarks in the history of MIA languages.

2. *Method:* The material for this analytical study has been collected from the following dictionaries:

For Pāli:

(1) P.T.S. *Pāli-English Dictionary*—edited by RHYS DAVIDS and William STEDE.
(2) CHILDER's *Pāli-English Dictionary*.
(3) TRENCKNER's *Critical Pāli-English Dictionary*.

For Prakrits other than Pāli:

(1) *Pāiasaddamahaṇṇavo* edited by Pandit Haragovinda Das T. SHETH.
(2) *An illustrative Ardhamāgadhi-English Dictionary*—edited by RATNAVIJAYAJI MUNI.

About 5000 compounds from Pāli and 3500 from Prakrit have been collected. All these, however, have not been given in the index, for fear that

it will unnecessarily increase the bulk of the study, without serving any specific or useful purpose. Hence the index, as given at the end, includes only the typical and more important compounds.

After the work of collecting the material was over, an analytical and critical study was pursued with reference to the initial members and the final members of these compounds, the results of which have been embodied in Chapters I and II respectively.

All the compounds were then analysed grouping them under various categories. The results of this analysis are presented in Chapters III to VIII.

Chapter IX is devoted to a study of lengthy compounds, i.e., consisting of more than two members.

In Chapter X an attempt is made to formulate Sandhi rules as applicable in the case of compounds only.

PART I

3. Before studying the compounds proper it will not be out of place to discuss here a few elementary details about the formation of nouns, adjectives and other parts of speech which participate in nominal composition.

Nouns and Adjectives:

Most of the nouns and adjectives can be derived from roots (cf. *Nirukta*, Chapter I); but even so we have to distinguish between two categories of the same: (A) those in the case of which the original root and other components are not directly discernible, or in other words, those in the case of which no analysis is immediately possible in the particular stage of the language, and (B) those in whose case we can discern the original root, and the suffixes it has taken, and thus can satisfactorily explain their derivation.

We shall call the nouns belonging to the former category as simple substantives and those belonging to the latter one as verbal nouns with primary derivative suffixes.

(A) *Simple Substantives*:

These can belong to masculine, feminine or neuter gender. They can be further subdivided according to their endings.

4. *Gender:* The genders of MIA nouns are generally the same as those in OIA, but at times a change of gender can be noticed. (cf. GEIGER 76, PISCHEL 355-358, Hemacandra VIII. i. 31-36).

(i) Nouns which have masculine gender in OIA can also be used in neuter gender in MIA in a few cases, e.g. *dhamma* (law, religion) which is masculine in classical Sanskrit, is used both in masculine and neuter in Pāli. Similarly *khaḍga*, *guṇa*, *deva*, *vṛkṣa*, etc., are used in masculine only in OIA, while *khagga*, *guṇa*, *deva*, *rukkha*, etc., can be used both in masculine and in neuter gender in Prakrits.

Similarly nouns which are found only in neuter gender in OIA can be used both in masculine and neuter gender in MIA, e.g. Pāli—*andhayāra* (darkness).

Prakrit—*aha* (a day), *akkhi* or *acchi* (an eye), *nayaṇa* or *loaṇa* (an eye), *kula* (family), *chanda* (metre), *dukkha* (misery), etc.

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A substantive which is either masculine or neuter in OIA being used liberally in both the genders, is a characteristic feature of Prakrit languages.

(ii) Some nouns which are used in neuter gender in OIA change over to masculine gender in Prakrit. e.g. Nouns ending in *-an* in OIA like *jammа* (birth), *mamma* (the vital spot).

The rule is not universal, e.g. *kamma*, *ṇāma-* etc., are used in neuter in Prakrit also.

Nouns ending in *-as* in OIA: e.g. *ambha*, *jasa*, *tama*, *tea*, *maṇa*, etc.

Here also nouns like *sira* (head), *sara* (a lake), etc., are used in neuter gender only.

(iii) Feminine substantives in OIA are used in masculine gender in Prakrit in some cases. e.g. *pāusa* (rainy season), *saraa* (the Autumn), etc.

Gau is used in feminine gender in OIA. In Prakrit it is used in masculine gender. In Pāli the word is used in both the genders.

(iv) The reverse phenomenon is noticed in some cases like the following:

Pā.: *dhātu* (an element), *dārā* (a wife)—this change can be explained on the basis of the word being invariably used in plural number in OIA. Its nominative plural form *dārāḥ* might have given rise to *dārā* (fem.). In Pk. the word has both the genders.

Pk.: *adhvan* (path) appears as *addhā*, *añjali* (a handful), *ṇihi* (store), *vihi* (fate), etc.

Abstract nouns ending in *-man* which are masculine in OIA are made to end in *mā* and then used in feminine gender in Prakrit e.g. *mahimā* (greatness), *garimā* (heaviness, greatness), etc.

bāhu which is masculine in OIA is changed to *bāhā* (feminine) in Prakrit.

Some neuter nouns also are changed to feminine gender in Prakrit e.g. *vartman* (way) appears as *vaṭṭā* (feminine). In Marāṭhī also it is used as *vāṭa* in feminine gender. Similarly *akkhi* (eye) is sometimes used in feminine gender.

gṛha (house) is changed to *gāhā* (fem.) as in *gāhā-vai* (a house-holder).

The gender of a substantive can thus change during different periods, as can be inferred after a comparative study of nouns in OIA, MIA and NIA languages.

5. MIA does not possess a large variety of stem-endings as does OIA. The only endings normally met with in MIA are: *-a*, *-i* and *-u* in the case of masculine and neuter substantives and *-ā*, *-i*, *-ī*, *-u* and *-ū* in the case of feminine substantives.

At times a few substantives with endings other than these can be met with in MIA. The existence of such substantives can be explained by the fact that these have been taken up from OIA. e.g. OIA *gau* is found to exist both in Pāli and Prakrit as *go*. e.g. Pā.: *go-kula* (a cow-pen), *go-cara* (a pasture), *go-ṭṭha* (a stable), etc.

Pk.: *go-ula* (a cow-pen), *go-khīra* (cow's milk), etc.

In compounds this substantive appears in more than one form. (For details see f. n. 6).

In MIA it has given rise to new stems like *gava* as in *gava-caṇḍa* (fierce towards cows), *goṇa* as in *goṇa-vai* (a bull), *goṇa-bailla* (a useless bull), etc. The stem *gāvī* is found in OIA also, however it is used in compounds in MIA only.

6. As MIA does not possess any vocable ending in a consonant, all such stems which end in consonants in OIA are suitably changed to end in vowels in MIA e.g.

Sk.	*Pā.*	*Pk.*
adhvan	*addhā, addhāna*	*addhā, addhāṇa*
ātman	*atta, attāna*	*appa, appāṇa, āya*
karin	*kari*	*kari*
kṣud	*khudā*	*khudā, khuhā*
śarad	*sarada*	*sarada*
rājan	*rāja*	*rāya*
manas	*mana*	*maṇa*, etc.

Similarly as the vowel *ṛ* is absent in MIA substantive endings in *ṛ* are also suitably changed to other endings in MIA. e.g. *pitṛ* appears as *pitar* or *pita* in Pā. and as *piu* and *piara* in Pk. *śāstṛ* is changed to *satthā, satthu* and *satthāra.*

7. In the case of all such substantives which are transferred to these limited vowel endings in MIA, their inheritance from OIA is clearly discernible; because in declension alongside their regular MIA forms, alternative forms, to which GEIGER refers as 'historical forms' are also given.
e.g. Pā.: *rāja*—

Acc. sg. *rājam* (MIA), *rājānam* (OIA).
Inst. sg. *rājinā* (MIA), *raññā* (OIA).
mana Inst. sg. *manena* (MIA), *manasā* (OIA).
Gen. sg. *manassa* (MIA), *manaso* (OIA).
pitā Inst. sg. *pitunā, petyā* (MIA), *pitarā* (OIA).
Gen. pl. *pitarānam* (MIA), *pitūnam* (OIA).
Pk. *rāya.* Inst. sg. *rāeṇa* (MIA), *rāiṇā, raṇṇā* (OIA).
Gen. sg. *rāyassa* (MIA), *rāiṇo, raṇṇo* (OIA).
piu Nom. sg. *piaro* (MIA), *piā* (OIA). etc.

8. Though no vocable in MIA ends in a consonant, in a few compounds we meet with substantives having consonantal endings in the initial members. e.g

Pā.: *dig-ambara* (a Jain ascetic), *khup-pipāsā* (hunger and thirst), etc.

Pk.: *dik-kari* (a quarter elephant), *khup-pivāsā* (hunger and thirst), *vāk-karaṇa* (speech), etc.

This is due to the fact that the compounds have been inherited from OIA, with the normal phonological changes. (See f.n. 18).

9. In the case of substantives referred to in para 6 above, there is one more feature which deserves notice. Such stems are generally transferred to vowel endings by eliding the final consonant as in *atta*, *rāya*, etc., or by adding a suitable vowel. e.g. *khud-khudā, dik-disā, vāk-vācā*, etc. Besides this there is one more way of transferring these stems to MIA settings, and that is by forming a new stem on analogy from an inflected form in OIA. e.g. *addhāna* (Pā.), *addhāṇa* (Pk.) is formed from the accusative singular of *adhvan.* The following stems are similarly formed:

Pā.: *attāna* (the self), *pitara* (father), *satthāra* (a teacher), etc.

Pk.: *attāṇa* or *appāṇa*, *piyara*, *satthāra*, *juvāṇa* (a youth), *Bambhāṇa* Brahmadeva), *takkhāṇa* (a carpenter),

muddhāṇa (head,) *sāṇa* (a dog,) etc.

From the feminine diphthong stems *gau* (a cow) and *nau* (a boat) are formed the new stems *gava* (mas.) and *nāvā* (fem.), which have been formed by analogy from the forms of Genitive plural in OIA.

Geiger refers to all such stems by the term 'extended stems'.

10. MIA languages have thus increased the number of noun stems. They utilise practically all OIA stems, with the normal phonological changes. In addition to that they can have extended stems, as seen in (9) above. Moreover they can coin new stems from existing bases e.g. *goṇa* (mas. meaning a bull) from *gau*.

Over and above all these stems they also incorporate some noun stems, current in popular dialects, which are mentioned in (11) and (12) below.

11. There are some nouns which are peculiar to MIA only, being traditionally known as Deśī nouns. A list of such nouns has been given by Hemacandra in Deśīnāmamālā. Some have also been enumerated in his Prākṛta-vyākaraṇa in VIII.ii.174.

A critical study of the compounds also leads us to look upon some nouns as being Deśī.

e.g. Masculine nouns

Pā.: *kuṇḍaka* as in *kuṇḍaka-pūva* (a cake of husk powder), *sampha* as in *sampha-palāpa* (frivolous talk), etc.

Pk.: *ingāla: kul'-ingāla* (a blot on the family), *goṇa*: *goṇa-vai* (a bull), *ghaṅgha* (a house): *ghaṅgha-sālā* (a resting place for monks), *caṭṭa* (a child): *caṭṭa-sālā* (a school for children), *cāra* (desire) *cāra-kkaya* (purchasing according to the desire of the seller), *jhañjha* (quarrel): *jhañjha-kara* (causing quarrels), *phaḍu* (a part): *phaḍu-vai* (leader of a subordinate part of ascetics' group), *pharusaga* (a potter): *pharusaga-sālā* (a potter's house), etc.

Neuter nouns

Pā.: *ghara* (a poisonous drink): *ghara-visa* (a poison).

Pk.: *agha* (the sky): *agha-gāmi* (moving through the sky), *kuṭṭa* (a fort): *kuṭṭa-vāla* (an officer in charge of a fort), *kuṇṭala* (magic), *kuṇṭala-viṇṭala* (magic and witch-craft), *ḍālaga* (a piece); *amba-ḍālaga* (a piece of mango), etc.

Feminine nouns

Pā.: *andu* (fetters): *andu-ghara* (a prison), *kāsu* (a pit): *aṅgāra-kāsu* (a charcoal pit), *piloṭikā* (a rag): *piloṭikā-khaṇḍa* (a piece of rag), *laṅgī* (bolt): *avijjā-laṅgī* (the bolt of *avidyā*), *vaṇṇu* (sand); *vaṇṇu-patha* (sandy place), etc.

Pk.: *ciñcā* (name of a grass): *ciñcā-purisa* (a scare-crow), *chāhi* (the sky): *chāhi-maṇi* (the sun), *ṭiṇṭā* or *ṭoṇṭā* (gambling): *ṭiṇṭā-sālā* (a gambling hall), *phiṭṭā* (the road): *phiṭṭā-mitta* (a travel companion), *holā* (abuse): *holā-vāda* (abusing), etc.

12. The term Deśī is interpreted in two ways: (i) words which are not found in OIA and (ii) words which are existing in OIA, but which are used in MIA with a different meaning.

In the above section Deśī nouns of the type (i) have been mentioned. Deśī nouns of the type (ii) also are found in compounds. e.g.

Pā.: *āpāṇa* (life turn): *āpāṇa-koṭī* (the end of life), *diṭṭhi* (false doctrine): *diṭṭhi-samudāya* (the origin of sophistry), *aññā* (perfect kowledge), *añña-indiya* (a faculty attained through perfect knowledge), etc. *daratha* (nt.) which means 'a cave' in Sanskrit means 'fatigue' in Pāli e.g. *addhāna-daratha* (fatigue of the journey).

Pk.: *rajju* (masc.) in Sanskrit means 'a rope'. In Pk. in addition to that it also gives another meaning, viz., 'a writer' as in *rajju-sahā* (a conference of writers).

13. All such words referred to in (11) and (12) have been classified as Deśī words in the dictionaries like Pāiasadda-mahaṇṇavo; but we must remember that in the zeal of adding to the list of Deśī nouns these dictionaries have sometimes included in Deśī nouns even such nouns as have come down from OIA, i.e. which belong to Tadbhava type. e.g. *āu* (fem.) meaning water is not correctly speaking a Deśī noun. It comes from OIA *āp-*, particularly from its nominative plural from *āpaḥ*.

14. The etymology of some MIA nouns occurring in religious texts of Buddhists and Jains has been wrongly given in Sanskrit rendering—chāyā as it is technically called—, and in Sanskrit commentaries e.g. the word *posatha* (a fast, a fasting day) has been rendered in Sanskrit as *posadha*. As a matter of fact this noun has its origin in the OIA noun *upavasatha* (a fasting day, especially the day preceding a Soma-sacrifice) which is used in Vedic texts like Aitareya Brāhmaṇa, Śatapatha Brāhmaṇa, Kauṣītaki Upaniṣad, etc. The root *upa-vas-*(to abide in a state of abstinence, to abstain from food) is found in Taittirīya Saṁhitā, Śatapatha Brāhmaṇa, Kātyāyana Śrauta Sūtra, Śāṅkhyāyana Gṛhya Sūtra and in Manusmṛti. According to the rules of phonology the initial *u-* can be optionally elided in MIA, *-ava-* in *up'-avasatha* is contracted into *-o-*. Hence the word appears in Pāli as *Uposatha* and *Posatha*. Its rendering as *Posadha* is thus evidently wrong.

15. (B) *Verbal nouns with primary derivative suffixes*[1]

These are nouns derived from roots of verbs, with the addition of primary derivative suffixes. The term used in traditional grammar to designate this class of words is Kṛdanta.

These fall into two main divisions: (i) agent nouns which denote the performer of the action contained in the root and (ii) action nouns which denote the performing of the action indicated by the root.

Agent nouns: (cf. RENOU *Grammaire Sanscrite* 162-173).

These Kṛdantas are adjectival in nature, and can be used in any gender, number and case.

These can be had from roots of verbs by adding the following different suffixes to them;

[1] see W.P. Lectures by Dr. KATRE, pp. 124-126.

Some of these suffixes bring about an internal change viz., Guṇa or Vṛddhi change in the ultimate or penultimate vowel of the root.

(*a*) The suffix *-a* with Guṇa change

Pā.: *agha-kara* (a sinner), *atima-deha-dhara* (having the last bodily existence), etc.

Pk.: *aṁka-dhara* (the moon), *agge-sara* (a leader), *abhayaṁkara* (assuring safety).

As a matter of fact we cannot refer to the instances like *kara, dhara, sara,* as undergoing Guṇa change, in MIA, as in MIA these roots are *kara, dhara, sara,* etc.

The suffix *-a* with Vṛddhi change: e.g.

Pā.: *suvaṇṇa-kāra* (a goldsmith), *dukkh'-adhivāha* (conducing to misery, etc.)

Pk.: *kumbh'-āra* (a potter), *ambu-vāha* (a cloud), *kaṇṇa-dhāra* (a pilot), etc.

The suffix *-a* without any change

Pā.: *aja-pāla* (a goat herd), *hadayaṁ-gama* (captivating the heart), etc.

Pk.: *go-pāla* (a cow-herd), *nattam-cara* (moving out at night), etc.

(*b*) The suffix *-aka* (*-aga, -aya, -aa*).

Pa.: *akkhara-cintaka* (a grammarian), *atta-rakkhaka* (protecting one's self), etc.

Pk.: *deva-pūjaga* (a worshipper of god), *khatta-khaṇaga* (a thief) breaking through a house), etc.

The suffix *-aka* with Vṛddhi, e.g. *aṇa-dhāraga* (a debtor).

(*c*) The suffix *-ana* (*aṇa*)

Pā.: *loma-haṁsaṇa* (causing the hair to stand erect i.e. horripulating).

Pk.: *ari-damaṇa* (defeating the foe), *mahu-mahaṇa* (god Viṣṇu), etc.

(*d*) The suffix *-i* with Vṛddhi change

Pā.: *aññātā māni* (entertaining the conceit of having understood), *ati-dhoṇa-cāri* (intemperate), etc.

Pk.: *aho-gāmi* (going to a bad state), *kammaṇa-gāri* (a magician), *khaṇiya-vāi* (a follower of Buddhism), etc.

The suffix *-i* without any change:

Pā.: *aggi-gavesi* (searching for fire), *ajjhatta-cinti* (with thoughts on internal things), etc.

Pk.: *avāya-daṁsi* (knowing the danger), *appāṇa-rakkhi* (protecting the soul).

Taking into account the original roots in OIA we can look upon a few instances as illustrating Guṇa change. e.g.

Pā.: *abhikkanta-dassāvi* (having an eminent faculty of vision), *sabba-dassāvi* (knowing everything).

Pk.: *udaram-bhari* (selfish), *dūra-vatti* (staying far away), etc.

(*e*) The suffix *-ika* e.g.

Pā.: *aṭavi-ārakkhika* (guardian of a forest).

Pk.: *uttāna-sāiya* (lying prostrate), etc.

(*f*) The suffix *-ira* e.g.

Pk.: *sabbata-gamira* (going everywhere), *ai-jappira* (talking too much), etc.

(*g*) The suffix *-u:* e.g.

Pā.: *loka-vidu* (knowing the ways of the world).

Pk.: *a-dakkhu* (not omniscient, blind), *gāruḍa-viu* (knowing the snake charm), etc.

(*h*) The suffix *-uka* (*ua:*)

e.g. *ati-bhāvuka* (thinking much), *a-jāṇua* (not knowing), etc.

(*i*) The suffix *-t-*(it becomes *-ta-* in Pāli and may appear as *-ḍa-* in Pk. or may be simply elided).

e.g. *ṇiāṇa-kaḍa* (one who has committed the fault of Nidāna), *anta-gaḍa* (one who has secured salvation in this birth), *Inda-i* (Rāvaṇa's son), *sabba-ji* (conquering all), etc.

(*j*) The suffix *-tar* or *-ttu* < OIA *tṛ* e.g. *ati-vattar* (one who abuses), a-*gantar* (one who shall not go), *ai-vāettu* (a slayer), etc. *sabba-satthu* (a universal teacher), etc.

The suffix *-ru:*

dhamma-bhīru (apprehensive of religion).

(*k*) The suffix *-vi:*

e.g. *cira-jagguvi* (keeping awake late at night).

(*l*) The suffix *-snu* which becomes *-nhu* in MIA and also *-ṇhu* in Pk. e.g. *jiṇhu* (desirous of victory), *Viṇhu* (god Viṣṇu i.e. who desires to pervade the whole universe).

Agent nouns can be formed without suffixes also in the following different ways:

(i) Agent nouns formed from stems of the present tense: e.g.

Pā.: *ass' -âroha* (a horse driver), *atta-bhava* (a respectful term of address), *du-ppaṭipajja* (difficult to accept), etc.

Pk.: *ās' -âroha* (a horse driver), *maccha-bandha* (a fisherman), etc.

Out of these *āroha, bhava* and such other forms can come under (a) also.

(ii) Agent nouns formed with zero suffix, i.e. with bare root:

Pā.: *tidiv'-âbhibhū* (the lord of gods), *sabb'-âbhibhū* (ruling everything), *sayam-bhū* (god Brahmā).

Pk.: *agga-ṇī* (a leader), *attha-vi* (knowing the meaning), *taṇu-bhū* (a son), etc.

(iii) Agent nouns formed with reduced or contracted forms of roots. These reduced forms are also referred to as verbal adjectival suffixes. e.g.

Pā.: *a-kata-ññu* (ungrateful), *agga-ñña* (recognised as primeval), *aggi-ṭṭha* (a fire place), *atta-ja* (a son), *addha-gū* (a traveller), *antalikkha-ga* (going through the air), *ambho-ja* (a lotus), *ambu-da* (a cloud), *avani-pa* (a king), etc.

Pk.: *aṅga-ya* (a son), *aṭṭa-ṇṇa* (knowing the miseries of others), *appa-ṇṇu* (knowing the soul), *ura-ga* (a serpent), *chaüma-ṭṭha* (an ascetic who has not yet

reached omniscience), *jala-da* (a cloud), *tanta-ṇū* (knowing the technique), *veda-ṇū* (having the highest knowledge), etc.

We can notice that one root can give rise to more than one reduced form. e.g. *gama* (to go) gives *ga* as well as *gū*, *ññā* (to know) gives *ñña*, *ññu* and *ññū* (Pk. *ṇṇa*, *ṇṇu* and *ṇṇū*).

(iv) Agent nouns formed with reduplicative forms of roots, e.g.

Pā.: *cakkhu-dada* (one who gives the eye of consciousness), *attam-jaha* (one who does not care for oneself), *raṇam-jaha* (harmless), *du-ddada* (difficult to give), etc.

These can be also looked upon as agent nouns formed from the stems of the present tense in OIA as $\sqrt{d\bar{a}}$ and $\sqrt{h\bar{a}}$ belong to the third conjugation therein.

Out of these agent nouns except for those formed with the suffixes *-aka*, *-tar* and *-u*, and *-snu*, others have no independent existence, but can be used as final members of compounds only (see IV. 5, 6).

16. Action nouns can occur in all the three genders. (see RENOU 174 to 185).

(*a*) Masculine action nouns

Pā. *agāra-vāsa* (life as a house-holder), *thūl'-accaya* (a grave offence,) *aññathā-bhāva* (a change), *a-takka-gāha* (choosing without reasoning), *a-dhamma-kāra* (injustice), *adhi-bandha* (imprisonment), *mehā-bhūmi-cāla* (a great earth-quake), etc.

Pk.: *aṅg'-ubbhava* (a son), *a-cakkhu-phāsa* (darkness), *a-puṇa-bbhava* (salvation), *ava-gāra* (harm), *a-heu-vāya* belief in scriptures only), *maṇasi-kāra* (a thought), *purisa-kāra* (a manly deed), *pāya-cāra* (walking), etc. Here the suffix used is *-a*.

It generally brings about a Vṛddhi change in the ultimate or penultimate vowel in the root as in *vāsa*, *vāda*, *bhāva*, *gāha*, *cāra*, *kāra*, etc.

In some cases we find Guṇa change. e.g. *a-puṇa-bbhava*, *accaya*, etc. As a matter of fact, however, this should not be referred to as a Guṇa change, as in MIA the roots are *bhava*, *aya*, etc.

No change is brought about in action nouns like *cala*, *bandha*, etc.

(ii) Neuter action nouns

Pā.: *a-gati-gamana* (following a wrong course), *aṅka-karaṇa* (marking), *accaya-paṭiggahaṇa* (pardon for an offence), *attham-gamana* (setting), etc.

Pk. : *a-daṁsaṇa* (disappearing), *a-iṇṇ'-āyāṇa* (a theft), *añjali-karaṇa* (bowing down), *anto-dahaṇa* (burning of the heart), *uv'-akkhāṇa* (a tale), etc.

These are formed in most of the cases with the suffix *-ana* (*aṇa* in Pk.)

Since in MIA all roots are thematized and end in *-a*, we should say that this suffix does not bring about any internal change in the root. In OIA this suffix is described as bringing about a Guṇa change, as there the roots have endings other than *-a*. e.g. *bhū*, *dhṛ*, *nī*, etc.

In the case of *dāna* (gift), *pāna* (drinking), *ṇhāṇa*, etc., the suffix seems to be *-na* only; but this also can be looked upon as formed with *ana*, with the initial *a-* assimilated with the preceding vowel in the root.

In OIA *-as* also gives neuter action nouns, e.g. *manas, vacas, vāsas,* etc.; but in MIA these phonologically change to *mana, vaca, vāsa,* etc. Hence here these must be looked upon as being formed with the suffix *-a*.

(iii) Feminine action nouns:

These are formed with different suffixes:

(*a*) With the suffix *-ā*

Pā. : *atireka-pūjā* (special worship), *acca-sarā* (going forward), etc.

Pk.: *aihi-pūjā* (worship of a guest), *amāri-ghosā* (proclamation of non-voilence), *icch'-aṇurūvā* (conforming the desires), *bhāsa-ṇṇū* (a linguist), *kilā-gola* (a ball), etc.

(*b*) With the suffix *-ana*

e.g. *ann'-esaṇā* (search for food), *dhamma-desanā* (religious teaching), *attha-gopanā* (protecting the wealth), *sattha-vipasannā* (insight into the science), etc.

(*c*) With the suffix *-ti*

e.g. *a-gati* (wrong course), *atta-gutti* (self-control), *aṇu-virai* (lesser abstention), *a-puṇo-ṇiutti* (salvation), etc.

(*d*) With the suffix *-dhi*

e.g. *guṇa-laddhi* (acquisition of merits), *vuḍḍhi-ve-paramā* (those who look upon prosperity as the highest goal).

(*e*) With the suffix *-yā*

e.g. *aggi-pariсariyā* (fire-worship), *aññāṇa-cariyā* (behaviour of ignorance), *kiriyā-vādi* (one who believes in making efforts), etc.

Almost all action nouns have independent existence in composition. A few like *kāra, cāra, cala,* etc., can be used as final members of compound only.

Many of these action nouns have been treated as simple substantives, e.g.

Masculine—*bhāva* (emotion), *vāda* or *vāya* (opinion, dispute), *ācāra* (conduct), etc.

Neuter—*dāna* (a gift), *ṇāṇa* (knowledge), *ākkhāṇa* (a tale), etc.

Feminine—*cariyā* (conduct), *kiriyā* (action), *vijjā* (knowledge), *pūjā* (worship), *kahā* (a tale), *gai* (gait), *mai* (mind), etc.

17. Besides action and agent nouns we get many more verbal derivatives with primary and secondary suffixes. Though they do not strictly come under the section of nouns, these can be dealt with here, along with these action and agent nouns, which are also verbal formations with various suffixes.

Among such verbal formations, *verbal adjectives, which are popularly known as past passive participles* are very common, both as initial and as final members of compounds. (See W.P. Lectures by Dr. KATRE, page 112, RENOU 149 and 151). These are formed with the primary suffix *-ta*, which phonologically changes to *-ṭa, -ḍa, -ya* or *-a* in MIA. e.g.

Pā.: *kata* or *kaṭa* (done), *gata* (gone), *datta* (given), *diṭṭha* (seen), etc.

Pk.: *kaḍa* or *kaya* or *kaa* (done), *gaya* (gone), *jāya* (born), etc. This suffix is preceded by *i-* in some cases e.g. *karia* (done), *gamiya* (gone), *khiviyu* (thrown), etc.

In OIA also *-ta* is preceded by *i-* in the case of some particular roots; in MIA however this *i-* can be inserted without any fixed rule. Roots, which never take *i-* in OIA can take the same in MIA and vice versa.

In the case of some roots *-ta* changes to *-na* (*ṇa* in Pk.), e.g. *dinna-* Pk. *diṇṇa* (given), *chinna-* Pk. *chiṇṇa* (cut off), *bhinna-* Pk. *bhiṇṇa* (broken), etc. (cf. RENOU 150, W. 83).

Other particular changes e.g. the final *ā* in the roots changing to *ī*, as in *pīta* (drunk), *mīa* (measured), changing to *i* as in *ṭhita* (stood), etc., or the shortening of the final *ā* as in *datta*, the root *dhā* (to place) giving the past passive participle *hia* etc., have been inherited by MIA from OIA.

Most of the past passive participles are thus taken up from OIA, only with the normal phonological changes. Some past passive participles are however peculiar to MIA only. e.g. *dā- diṇṇa-*, *kara-*, *karia-*, *gama-*; *gamiya-*, etc.

The active forms of these passive participles are formed in OIA with the secondary suffix *-vant*, of which *-n-*or *-t* disappear in the course of declension in some particular cases. (cf. RENOU 154).

This formation also has been incorporated by OIA with the normal change of *-vant* to *-vanta* or *-va*.

e.g. Pā.: *diṭṭha-vanta* (one who has seen), *suta-vanta* (one who has mastered religious knowledge), etc.

Pk.: *kaya-va* (one who has done), *gaya-va* (one who has gone), *bhutta-va* (one who has taken his meals), etc.

These active forms of the past passive participles can also be had with the secondary suffix-*vin* in MIA. e.g.

Pā.: *katāvi* (one who has done his duty), *bhuttāvi* (one who has eaten), etc.

This suffix in this particular use is absent in OIA, though it is used as a Taddhita suffix going with nouns as in *yaśasvin*, *tejasvin*, etc.

These verbal derivatives in *-ta*, *-na* and-*vant* have been designated by Pāṇini as *niṣṭhā*.

18. Gerundives or Verbal adjectives of obligation come next to past passive participles in point of the frequency of use in composition. These are formed with the following different suffixes in MIA : (cf. RENOU 155 to 161).

(i) *-ya* (*-ja* or *-a* in Pk.)

Pk.: *kāriya* (that which should be done), *gayha* (that which should be grasped.—It is an illustration of metathesis) etc.

Pk.: *kayya*, or *kajja* (that which should be done), *khajja* (eatable), *pea*, *pijja* (drink), etc.

This is a primary suffix which sometimes brings about a Vṛddhi change as in *kāriya*, *dhāriya*, etc., and Guṇa change as in *gayha*, *ṇejja*, etc. Roots ending in *-ā* replace it by *-e: dejja*, *pea* etc.

(ii) *-anīya*

This suffix undergoes the following changes while coming into MIA:

In Pāli it can remain as *aniya*, or may appear as *anīya*. In Prakrit it changes to *aṇīya*, *aṇīa* or *aṇijja*. e.g.

Pā.: *karaṇīya* (that which is worth being done), *khādaniya* or *khādanīya* (eatable), *dassaṇīya* (worth being seen).

Pk.: *karaṇīa, karaṇijja* (that which ought to be done), *gamaṇīa* or *gamaṇijja* (a place worth being visited), etc.

(iii) *-tavya* which changes to *-tabba* in Pā. and *tavva* or *-yavva* in Pk.

This suffix, though belonging to the type of primary suffixes, is classified under secondary suffixes, because the suffix itself is a derivative from the primary suffix *-tave*, forming Dative Infinitives in Vedic Sanskrit.

e.g. Pā.: *kattabba* or *kātabba* (a duty), *lajjitabba* (that of which one should be ashamed), etc.

Pk.: *kāyavva* (a duty), *gantavva* (a place, where one should go), *pāyavva* (fit for drinking,) etc.

The above three suffixes are the most common gerundive suffixes. In addition to these, gerunds can also be formed with the following secondary suffixes:

(iv) *-eyya* which becomes *ejja* in Pk.

e.g. Pā.: *peyya* (drinkable), *deyya* (a gift), etc.

Pk.: *dhuṇejja* (to be shaken, to be destroyed), *pejja* (a drink), etc.

The use of this suffix to form actual gerundives is restricted to MIA only. In OIA it is used to form gerundive adjectives from substantives only. e.g. *stuśeyya* (praiseworthy,) *sapatheyya* (worthy of being cursed), etc.

(v) In the case of Prakrit the suffix *-tavya* has given rise to various forms like *tavva, yavva, iavva, eavva*, etc. e.g. *gantavva, dāyavva, kariavva, kareavva*, etc.

19. Present Participles or active participles of the present are formed with the following suffixes: (cf. RENOU 295)

(i) The primary suffix *-at* or *-ant* is changed to *-anta* in Pā, and to *-anta, -inta* and *-enta* in Pk.

e.g. Pā.: *karanta* (doing), *khādanta* (eating), *gacchanta* (going), etc.

Pk.: *karanta, karinta, karenta* (doing), *penta* (drinking), *dadanta* (giving), *sikhanta* (learning), etc.

(ii) The suffix-*āna* or *māna* (also *-emāṇa* in Pk.)

e.g. Pā.: *karāṇa, karamāna* (doing), *caramāṇa* (moving), *gacchamāna* (going), etc.

Pk.: *karemāṇa* (doing), *khāyamāṇa* (eating), *gacchamāṇa* (going), etc.

It is worth noting that whereas in OIA the roots which take the suffix *-at* or *-ant* are different from those taking the suffix *āna* or *māna*, there is no such fixed rule in MIA. In OIA *-ant* is used for forming present participles from Parasmaipadin roots and *-āna* or *māna* is reserved for Ātmanepadin roots. As in MIA this distinction of the two padas is altogether absent, both the suffixes can be used without any discrimination for forming present participles from any root. e.g. *gacchamāṇa, ramanto*, etc.

The root *kṛ* (to do) has given rise to a number of present participles in MIA. e.g.

Pā.: *karāna, karonta, karumāna, kubbāna, kubban, kubbanta, kubbamāna.*

Pk.: *karinta, karenta, karanta, karamāṇa.*

Many of these are due to the influence of Sanskrit e.g. *kubban* comes from *kurvan*. *āna* is added to *kṛ* to form *karāṇa* and *kubbāna*, while *māna* gives *kubbamāṇa* and *karamāṇa*.

The Sanskrit root *bhū* (to become) has given rise to two roots viz. *bhava* and *ho* in MIA. The root thus gives four present participles viz. *bhavanta, bhavamāna, honta* and *homāṇa*.

20. So far five types of verbal derivatives viz. agent nouns, action nouns, past passive participles, gerundives and present participles have been dealt with. Besides these there are many more verbal derivatives to which a root can give rise: e.g. infinitives, absolutives or gerunds, causals and all the derivatives of causals, passive forms and all the derivatives of the same, etc.

A comparative study of the suffixes used in the formation of all these derivatives is very interesting and useful too; but as it forms a part of verbal composition, it has been left out from here, for fear of unnecessary increase in the bulk of the present study.

21. With the help of such formative suffixes we can thus get numerous verbal derivatives from one root. Take, for instance, the root *kara* < OIA √*kṛ* (to do). We can get the following derivatives from the same:

(i) action nouns like *kāra, karaṇa, kii, kiriyā, kiyā.*
(ii) agent nouns like *kara, kāri, kāraka, kattar.*
(iii) past passive participles like *kata*, (Pk.—*kaṭa, kaḍa, kaya, kaa, karia*).
(iv) gerundives otherwise known as potential passive participles, like *kāriya* (*kayya, kajja,*), *karaṇīya*, (*karaṇijja,*) *karaṇīya*, (*karaṇīa*), *kātabba*, (*kāyavva*), *kareyya* (*kareïa*), and *kareavva, kariavva.*
(v) present participles like:
Pā.: *karaṇa, karāṇa, karonta, karamāṇa, kubbāṇa, kubbaṇ, kubbanta, kubbamāna.*
Pk.: *karanta, karinta, karenta, karemāṇa.*
(vi) infinitives e.g.
Pā.: *kātuṁ, kattum, kātave* and *kātuye.*
Pk.: *kāum, karettae, karittae.*
(vii) absolutives or gerunds:
Pā.: *katvāna,* (—in poetry only), *karitvā, karia* and *kāriya.*
Pk.: *karittā, karittāṇam, karidūṇa kāum, kāuṇa, kāuṇaṃ, kaṭṭu, karia, kiccā* and *kiyāṇam.*
(viii) derivatives from the causal: Agent nouns like *dassāvi* (showing), *karāvi* (getting the work done), etc. Action nouns like *dassāpana* (the act of showing), *karāpaṇa* (the act of getting the work done), etc. Past passive participles like *kāriya* (Pk. —*kāria*), Present participle—*kārenta, kāramāṇa*, etc. Infinitives like *kāreuṁ.* Gerunds like *kārittāna*, etc.
(ix) derivatives from the passive: e.g. present participles like *karijianta, karijjamāna, karijjamāṇa.*

22. A comparative study of these verbal derivatives as found in OIA and MIA indicates that the forms derived from a root are less in MIA than in OIA, as MIA has got a tendency towards simplification. It has done away with the distinction of Guṇas and padas as found in OIA. It has also parted with the different forms of past tense and future tense like the past perfect, the Aorist,

the first future, etc. Naturally the number of stem forms from a given root is much less in MIA than in OIA.

At the same time we can also say that MIA has more verbal formations than those in OIA, if we look at the problem from another point of view. In many cases it gives its own new formations and in addition to that also utilises those already existing in OIA, which are referred to by GEIGER as historical forms in Pāli.

Wherever OIA uses substitutes or ādeśas for certain roots, MIA has, in some cases, liberally used both the bases for forming verbal derivatives. e.g.

gama (to go) gives in Pk. infinitives: *gantuṁ* as well as *gacchittae*; gerunds: *gantuṁ, gamia, gantā, gantūṇa, gantūṇaṁ,—gadua, gadia, gadua* (the last three in Śauraseni only), *gameppi, gameppiṇu, gampi, gampiṇṇu* (in Apabhraṁśa only)—from *gama*, and in addition *gacchia* from *gaccha*.

Similarly OIA *dṛś* (to see) gives in

Pā. infinitives: *daṭṭhum* as well as *passitum.* gerunds: *daṭṭhu* as well as *passittvā.* gerundives: *daṭṭhabba* as well as *passitabba.*

Pk. present participles: *dīsanta, dīsamāṇa* as well as *passamāṇa.* gerunds: like *daṭṭhum, daṭṭhūṇa*, etc. as well as *passa.* (cf. W.P. Lectures by Dr. KATRE, pp. 131-132.)

23. Some of the verbal derivatives have been used as simple substantives. e.g.

(i) Agent nouns with the suffix *-aka*, and *-ttu*, e.g., *lehaga* (a writer), *vācaka* (a reader), *nettar* (a leader), etc.

(ii) Action nouns—Masc.—*bhava* (birth), *bhāva* (emotion), *ācāra* (conduct), etc.

Neuter—*dāna* (a gift), *maraṇa* (death), *ṇāṇa* (knowledge) etc.

Fem.—With the suffix *-ā* like *pūyā* (worship), *kilā* (sport), etc.

With the suffix *-yā* e.g. *vijjā* (knowledge), *sejjā* (a bed), etc.

With the suffix *-ti* e.g. *gati* (*gati*), *mai* (thought, intelligence, opinion).

With the suffix *-anā* e.g. *bhāvaṇā* (emotion, meditation), *desanā* (teaching), etc.

(iii) Past passive participles like *suta* (Pk. *suya*, knowledge), *amiya* (nectar), *bhūya* (a creature), *gata* (Pk. *gaya*, the past), etc.

(iv) Gerundives like *kāyavva* (a duty); *kajja* (a work), *gujjha* (a secret), etc.

(v) Present Participles like *Arahanta* (the worthy lord), etc.

24. Among nouns a majority is formed by common nouns. Next to these come proper nouns, giving names of persons, settlements, books, chapters and sections of the religious texts of the Buddhists and Jains, etc.

Collective nouns are technical terms from Buddhism and Jainism like *Vagga, Kāya, Nikāya, Guṇa, Saṅgha*, etc.

Abstract nouns also are often found as members of compounds. These are formed with the help of the following secondary derivative suffixes:

(i) *-tta* <OIA *tva* gives neuter abstract nouns from adjectives like *saralatta* (straight-forwardness), *rammatta* (charm), etc., and from nouns like *samaṇatta* (the state of an ascetic), *manussatta* (the state of a human being), etc.

(ii) *-ttaṇa* gives neuter abstract nouns e.g. *samaṇattaṇa* (monkhood), *nivattaṇa* (kingship), etc.
(iii) *-ya* also gives neuter nouns e.g. *ārogya* (Pk. *ārogga*) health, *ālasya* (Pk. *ālassa*) (laziness).

Because of the rules of phonology, the suffix also appears as *-iya*, when the word undergoes Anaptixis, e.g. *issariyaṁ* (glory), *viriyaṁ* (bravery), etc.

(iv) *-vya* (Pk. *vva*) e.g. *dasavya* (*dāsavva*, slavery).
(v) *tā* gives feminine abstract nouns formed from nouns and adjectives. e.g. *sisutā* (childhood) *mahuratā* (sweetness), *garutā* (greatness), etc.
(vi) *-mā* <OIA *-man* which gives masculine abstract nouns, gives feminine abstract nouns in Pk. e.g. *garimā* (heaviness), *māhımā* (greatness), *dhuttima* (shrewdness), etc.

25. Next to nouns the most common class of words in nominal composition is that of adjectives. Practically all adjectives as are found in OIA, are met with in MIA also.

As already referred to most of the adjectives also can be derived from roots of verbs; but here also as formerly in the case of nouns we can differentiate the two categories as (i) simple adjectives, and (ii) derivative adjectives.

(A) Simple adjectives include all adjectives of quality and of quantity in whose case an immediate analysis of the components is not possible. e.g.

adjectives of quality like *maha* (great), *agga* (the best), *garu* (big, heavy), *lahu* (light, small), *aṇu* (small), *kusala, niuṇa* (expert), *jaḍa* (dull), *aḍḍha* (lofty), etc.

Adjectives of quantity like *appa* (little), *bahu* (much, many), *theva* (little), etc.

Some adjectives like *-adhīṇa, -vasa, -tanta-, -maya-, -taṇaa-* etc. have no independent existence, but can be used as final members of compounds only.

Like Deśī nouns there are a few simple adjectives which are peculiar to MIA only. e.g.

Pā.: *dhava-dussa* (a miserable garment), *pasata-miga* (a spotted antelope), *phussa-kokila* (a spotted cuckoo), etc.

Pk.: *muṇḍa* used as final member of a compound, meaning 'devoid of' as in *koha-muṇḍa* (without any anger).

Though in OIA we get this adjective meaning 'bald, shaved,' yet it is not used in the sense of 'devoid of'. We never find it as the final member of a compound in OIA.

paṭṭa meaning the chief. e.g. *paṭṭa-kari* (the chief elephant).

Pāia-saddamahaṇṇavo mentions *ḍahara* in *ḍaharaggāma* (a small village); but it can be noticed that the adjective *dahara* in the same meaning occurs in Upaniṣads also e.g. Chāndogya VIII.i.1.

26. (B) Derivative adjectives:

Strictly speaking derivative adjectives are those which are derived from nouns and adjectives by the addition of secondary adjectival suffixes, technically known as Taddhita suffixes; but along with these, Taddhita adjectives can also be mentioned other adjectives which are formed by combination of different

parts of speech, i.e., adjectives which are compound words in themselves, but have been commonly used in composition like simple adjectives. Hence the derivative adjectives can be treated under two heads (i) adjectives formed with combinations of other parts of speech, and (ii) adjectives formed with Taddhita affixes.

(i) We can meet with the following different combinations used as adjectives.

(1) a prefix or a preposition + a noun e.g. *anu-kūla* (favourable) *aṇu-rūva* (suitable), *paḍi-kūla*, (opposed), etc.

(2) a prefix + an adjective e.g. *adhi-kusala, ai-niuṇa* (very clever), *ati-maha* (very great), *ā-amba* (reddish), etc.

(3) a negative particle + a noun e.g. *aṇ-anta* (many), *an-aggha* (invaluable), etc.

(4) a negative particle + an adjective or a numeral, e.g. *aṇ-appa* (much, many), *a-ṇicca* (temporary), *aṇ-ega* (many), etc.

(5) a negative particle + a past passive participle, e.g. *a-kaya* (natural), *a-diṭṭha* (unseen, superhuman), etc.

(6) a negative particle + a gerundive, e.g. *a-takka* (unimaginable), *a-cinta* (wonderful, beyond the range of thought), etc.

(7) All participles and gerunds are adjectival in nature and hence are used like adjectives in composition. Some of these are treated as simple adjectives, e.g. *duṭṭha* (wicked), *sat* (good), etc.

27. (ii) *Adjectives formed with Taddhita suffixes:*

Taddhita pratyayas play a very important rôle in nominal composition. That is why Indian grammarians like Pāṇini and Aggavaṁsa have devoted separate chapters to the treatment of the same. Modern scholars refer to them as secondary derivative suffixes. Secondary derivatives arise from such forms as have already been derived from roots of verbs with the help of primary derivative suffixes.

Adjectives formed with these suffixes are mostly possessive ones. They can also yield the sense of 'belonging to', 'of the type of', 'pertaining to', 'prepared out of', etc.

Following are the various suffixes giving secondary derivative adjectives in MIA (See W.P. Lectures by Dr. KATRE, pages 126, 127. Cf. RENOU 186 to 205, Saddanīti Chapter XXIV and Hemacandra VIII, ii.159-173).

For convenience we shall divide these Taddhita adjectives in two groups: (i) those meaning 'born of a person' or 'belonging to a family', which are designated as being formed with Apatya pratyayas and Gotra pratyayas by Indian grammars, which can be rendered into English by the term 'Patronymics,' and (ii) other Taddhita adjectives.

(i) *Taddhita suffixes giving patronymics :*

(1) *-a* which brings about a Vṛddhi change. e.g. *Vāsiṭṭho, Vāsudevo, Vessāmitto, Māṇavo, etc.*

(2) *-āyana* (Pk. *āyaṇa,*) e.g. *Kaccāyaṇa, Mogallāyana.*

The suffix sometimes appears as *āṇa* also, e.g. *Vacchāna, Sākatāna,* etc.

(3) -i, e.g. *Dakkhi, Doṇi*, etc.

The suffix may further take a pleonastic *-ka* e.g. *Jenadattika, Nāṭaputtiya*, etc.

The feminine form of these patronymics is given by—*ī* e.g. *Gaggī*.

(4) *-eyya*, e.g. *Kattikeyya, Venateyya*, etc.

(5) *-ssa*, e.g. *manussa* which may further be changed to *mānusa* (Pk. *maṇusa*).

(ii) *Other Taddhita adjectives:*

(*a*) giving degrees of comparison.

-tara (Pk. *yara*) giving the comparative degree, e.g. *hīṇatara, hīṇayara* (lower), *nipuṇatara, niuṇayara* (cleverer).

-tama giving the superlative degree, e.g. *rammatama* (the loveliest), *lahutama* (the smallest).

-iya or *-isika* giving the comparative degree, e.g. *pāpiya* or *pāpisika* (more wicked).

-iṭṭha which in some cases appears as *-eṭṭha*, giving the superlative degree. e.g. *kaniṭṭha* (the youngest), *jeṭṭha* (the senior-most), etc.

The duplicate forms of these adjectives also are sometimes met with e.g. *seṭṭhatara, pāpiṭṭhatama*, etc.

(*b*) possessive adjectives meaning one who possesses the thing or the quality.

-āla: phaḍāla (possessed of a hood), *rasāla* (juicy), *jonhāla*, (having moon-light), etc.

-ālu : Pā.—*abhijjhālu* (covetous), *dhajālu* (having banners), etc.
Pk.—*dayālu* (compassionate), *lajjālu* (shy), etc.
Pā.—*ī* and Pk. *-i* < *-in* e.g.
Pā.—*tidaṇḍi* (an ascetic), *Sikhaṇḍi* (one having a plumage), etc.
Pk.—*daṇḍi* (having a staff), *acci-māli* (the sun), etc.

-ika: (also *-ia* in Pk.), e.g.
ujjhāna-saññika (irritable), *a-dhammia* (not following the law), etc.

-itta : *māṇa-itta* (proud).

-imā: e.g. *puttimā* (having many sons), *papimā* (wicked), etc.

-iya : *ek'-asaṇiya* (eating once a day), etc.

-ira: lajjira (shy), *gavvira* (proud), etc.

-illa: eka-gharilla (brother-in-law), *sa-sogilla* (unhappy), etc.

-ulla: e.g. *bāh'-ulla* (full of tears), *maṁs'-ulla* (fleshy), *app'-ulla* (one's own), etc.

-ūra: e.g. *hal'-ūra* (full of desires).

-ka (*-ga, -ya* or *-a* in Pk.) e.g. *bahu-'tthika* (having many women), *su-vahuka* (having a good wife), *bahu-mālaga* (having many garlands), *jhasa-cindhaga* (the cupid), etc.

Pā: -mā and Pk. *-mā, -manta* and *-maṇa* < *mat* e.g. *āyusmā* (having a long life), *haṇumā* (possessed of a chin), *dhaṇamanta* (rich), *ṇāṇamaṇa* (learned), etc.

-la e.g. *paṁsula* (dusty), *vacchala* (affectionate), *muhala* (talkative), etc.

-vā and *-vanta* < *vat*
e.g. *guṇa-vā* (virtuous), *puṇṇa-vā* (meritorious), *dhaṇa-vanta* (rich), etc.

-vī < *vin*

e.g. *māyāvī* (deceitful), *medhāvī* (intelligent), *tejasī* (lustrous) etc.

-sa e.g. *ai-lomasa* (too hairy), *su-medhasa* (intelligent), *sabba-cetasa* (whole-hearted), etc.

(*c*) Other Taddhita adjectives meaning 'belonging to', 'referring to', 'prepared out of', etc.

-a with Vṛddhi change.

e.g. *sovaṇṇa* (golden), *odumbara* (referring to Udumbara), etc., *sabba-bhumma* and *bhomma* (a universal king), etc.

-aku (Pk. *-aya*)

e.g. *sovaṇṇaka*, *hiraṇṇaya* (golden).

-iya or *-īya* which also appears as *-iyya*, and *-ijja*

e.g. a-*kāsiya* (not belonging to Kāśī), *guru-ṭṭhāṇiya*, *kuḍumbīyu* (a relative), *raññiya* (royal), etc.

-ika (*-ia* in Pk.).

e.g. *dhammia* (religious), *sābhāvika* (natural), *telika* (prepared with oil), *nāvika* (sea-faring), *suttantika* (studying suttanta), *mānasika* (mental), etc.

-īna (Pk. *īṇa*)

e.g. *kulīṇa* (belonging to a respectable family), *malīna* (durty), *udīcīna* (northern), etc.

-illa e.g. *heṭṭhilla* (lower), *purilla* (front), etc.

-ima e.g. *pacchima* (western, backward), *antima* (last), etc.

-eyya e.g. *dakkhiṇeyya* (southern), *gāmeyya* (referring to a village), *pabbateyya* (staying in mountains) etc.

This suffix is used to get abstract nouns also e.g. *thāvareyya* (the state of a Thera).

-kiya (Pk. also *kera -keraa,taṇaa*).

e.g. *para-kiya* (other's), *appa-keraa* (own's own), *rāya-taṇaa* (royal), etc.

-tana e.g. *purā-tana* (ancient), *ciraṁ-tana* (eternal).

-maya e.g. *suvaṇṇamaya* (golden).

-ra e.g. *cha-dhātura* (consisting of or prepared out of six elements), *mahu-ra* (sweet), etc.

(*d*) Many of these suffixes are used as samāsāntas. e.g. *-a*, *-aka*, *-i*, *-ika*, *-iya*, *-illa*, etc. (For details see II. 12 V. 23), and as such are pleonastic only.

Besides these samāsāntas the following suffixes also are pleonastic e.g. *-alla* e.g.

-alla e.g. *navalla* (new), *ekalla* (alone), etc.

-ālıa e.g. *mīsālia* (mixed).

-illa e.g. *avarilla* (lower).

-ulla e.g *muhulla* (mouth).

tara, *tama* in some cases. e.g. *seyattara*.

la e.g. *andhala* (blind), *pīta-la* (yellow), etc.

(*e*) The suffix *-ka* performs various functions:

(i) It gives possessive adjectives e.g. *itthika*, *mālaga*, etc. at the end of Bahuvrīhi compounds, i.e. it is used as a samāsānta. It is used at the end of a few governing compounds also.

(ii) It gives diminutives, e.g. *rājaka* (a tributory prince), *bālaka* (a child), *gāmaka* (a small village).
(iii) It indicates a derogatory sense as e.g. *samaṇaka* (a so-called ascetic).
(iv) It indicates affection in *putraka, kumāraka,* etc.
(v) It is used pleonastically in *garuka, bhiruka,* etc.

28. So great and varied is the part played by Taddhita pratyayas in nominal composition that Aggavaṁsa, after dealing with the topic at length has to say in 864: *vicitrā Taddhitavutti.*

The primary suffixes as discussed in (15) to (19) and the secondary suffixes as dealt with in (27), thus play a very important rôle in coining new words and thus adding to the vocabulary of a language.

It has already been noted that the productivity of a suffix may change from period to period. A comparative study of the suffixes in OIA and MIA brings the following facts to our notice:

Most of the suffixes, primary as well as secondary are common to OIA and MIA; or to put in more correct terms MIA has inherited these suffixes from OIA with normal phonological changes. e.g. the primary suffix *-as,* giving action and agent nouns changes to *-a* in MIA. *-ant* giving present participles is changed to *-anta* in MIA and so on.

At the same time we can also find that MIA has discontinued the use of certain suffixes. e.g. the secondary suffix *-āyya* giving gerundives is non-existent in MIA. Similar is the case with the suffix *-eṇya.*

As against this MIA has introduced a number of new secondary suffixes some of which were later on commonly used in MIA languages. e.g. the suffixes giving possessive adjectives like *-itta, -illa, -ulla, -ūra, keraa, taṇaa*; pleonastic suffixes like *-alla, -ālia, -illa, -ulla* and *-ḍa, -la,* and *-ira* as a kṛt suffix.

29. Among words used adjectively, numerals, both cardinals and ordinals are very common. (cf. RENOU 264-272, GEIGER 114-119, Saddanīti Pp. 296-308, Hemacandra VIII. iii. 118-123).

The cardinals in MIA are phonologically derived from those in OIA. e.g. *eka* (Pk. *ega* and *ekka*), *di, ti, catu* (Pk. *cau* also), *vīsati,* or *vīsa* (twenty), *cattālisa* (*cālisa*—Pk.) (forty), *sahassa* (thousand), etc.

The numerals like *bā-rasa* (twelve), *so-ḷasa* (sixteen), *dvā-cattālisa* (forty-two), etc. are formed with Dvandva compounds, and those like *egūṇavīsa* (nineteen) are formed with Determinative compounds. So also the numerals like *ti-satam* (three-hundred), *di-sahassam* (two-thousand) are formed with Determinative Compounds.

The fractional numbers like *aḍḍha-uḍḍha* (three and a half), *aḍḍha-tīya* (two and a half) are traditionally described as Determinative Compounds, but they should better be looked upon as Bahuvrīhi Compounds.

All these numerals undergo various changes when formulating other derivative numerals with the help of compounds. e.g. *dvī-* is changed to *bā-* in Pk. and also to *be-* in Apabhraṁśa when standing as the initial member of Dvandva compounds like *bā-vīsa, bā-cattālisa* etc. These compounds also are phonologically derived from their corresponding OIA forms like *dvā-viṁśati, dvā-catvāriṁśat,* etc.

Dasa is changed to *rasa* in Pā. optionally and in Pk. invariably when standing as the final member of such a Dvandva Compound. In *so-ḷasa* it is changed to *ḷasa.*

pañcāśat is changed to *vanna* or *vaṇṇa* in Pk. when standing as the final member of such compounds. e.g. *ega-vaṇṇa* (fifty-one), *pañca-vaṇṇa* (fifty-five), etc.

When standing as initial members of compounds, other than those giving derivative numbers, numerals often undergo various changes (see I. 22).

30. All these numerals are not declined as adjectives. Numerals from 10 to 18 are declined like that. Decades have four forms ending in *-a, -ā, -am* and *-ti.* Out of these those which end in *ā* are used as feminine substantives, those ending in *-a* may be declined, but are mostly left undeclined, those ending in *-am* go with nominative and accusative substantives only, and those ending in *-ti* are feminine substantives.

The numerals may further be used in singular as abstract e.g. *paro-paññāsa* (more than fifty).

A numeral and a substantive often combine together giving collective compounds like *aṭṭha-vassam, cāu-mmāsam,* etc.

Expressions like *satta-manussasatāni* (700 people), *pañca itthisatehi* (with 500 ladies), etc., also are used in composition.

31. Ordinals formed from numerals often occupy initial position in compounds; especially in Determinative Compounds.

These also are phonologically derived from ordinals in OIA e.g. *paḍhama, dutiya, tatiya* (also *taia* in Pk.), *cauttha,* etc.

The suffix *-ma* usually gives such ordinals in OIA as well as in MIA. Ordinals from decades other than *daśa* are formed in OIA with the suffix *-tama.* In Pā. these may be formed with *-tama* or *-ma* optionally, and in Pk. with *-ma* only.

In Bahuvrīhi Compounds with *atta* (Pk. *appa* also) as initial member ordinals occupy the final position. e.g. *atta-dutiya* (alone).

In compounds with *aḍḍha* as initial members also, they occupy the final position.

32. If *aḍḍha* in a compound is followed by a numeral, the compound denotes half of the number. e.g. *aḍḍha-saṭṭhi* (thirty).

The distributive numbers are formed with Iterative compounds like *aṭṭh'-aṭṭha* (eight each), *pañcehi-pañcehi* (five by five), etc.

Numerals can give corresponding adverbs in the same manner as in OIA.

(i) with *kaṭṭum* or *khaṭṭum* < *kṛtvaḥ.* e.g.
ti-khaṭṭum (thrice), *di-kaṭṭum* (twice), etc.

(ii) *-vāram* e.g. *pañca-vāram* (five times).

(iii) *-dhā* e.g. *cauddhā* (in four ways).

(iv) *-so* e.g. *ekk'ekkaśo* (one by one).

Numeral adjectives are formed by adding *vidha* (Pk. *viha*) or *guṇa* to these numbers e.g. *duviha* (two-fold), *ti-guṇa* (three-fold), etc.

Substantives denoting 'a collection of' are formed by adding the suffix *-ka* to numerals e.g. *tika* (a triad), *pañcaka* (a collection of five). These subs-

tantives often stand as the final members of Genitive Tatpuruṣa Compounds, e.g. *cela-duka* (a pair of garments), *gantha-pañcaka* (a group of five books), etc.

33. Pronouns (cf. RENOU 251-263).

All pronouns—personal, demonstrative, relative and interrogative—have been taken up in MIA from OIA. Their declension also is just the same as that in OIA.

Pronouns and pronominal adjectives like *añña* (*aṇṇa*), *eka* (*ega*, *ekka*) often form Iterative compounds. (see VII 4).

Personal pronouns can stand as initial members of Determinative Compounds like *amh'-atthe* (for our sake). In the Negative Bahuvrīhi compound *a-mama* or *nir-mama* (desireless), an inflected form of the pronoun *aham* stands as the final member.

The interrogative pronoun *kim* occupies the initial position in Bahuvrīhi compounds like *kim-ṇāma*, *kim-jātiya* etc. It is used in a derogatory sense in the Determinative Compound *kiṁ-purisa*. It can also stand as the final member of a Bahuvrīhi compound after taking the particle *-cana* at the end. e.g. *a-kiñcana* (an ascetic).

The demonstrative pronouns *tad* and *etad* often stand as initial members of Determinative compounds, e.g. *tad-aṅga*, *etad-attha* and Bahuvrīhi compounds like *ta-rūva*, *eta-rūva*, etc.

The relative pronoun *yad* (*ja* in Pk.)—both in its inflected and stem form—is very common as the initial member of Syntactical compound. (see VIII 2).

34. Prepositions and Prefixes (cf. RENOU 109-117, 129-133).

Since prefixes possess different meanings, they bring about a change in the original meaning of the root or the noun to which they are prefixed. Hence they play a very important part in nominal as well as verbal composition.

They can combine (i) with simple substantives forming Bahuvrīhi compounds like *adho-muha* (with face turned down, *abhi-rūva* (charming), *anu-rūpa* (favourable), etc. Determinative compounds like *ahi-rāja* (a supreme king), *anu-buḍḍha* (a lesser Buddha), *apa-devatā* (an evil spirit), etc., and Governing Compounds like *upa-Gangam*, *ajj'-attam*, etc.

(ii) With simple adjectives giving Determinative Compounds like *abhi-nava* (brand new), *ava-maṅgala* (inauspicious), *adhi-kusala* (very clever), etc.

(iii) With past passive participles forming Determinative Compounds like *abhi-mutta* (entirely free), *pa-kiṇṇa* (scattered), etc., and Governing Compounds like *padi-buddha* (a rival of Buddha), etc.

(iv) With gerundives in Determinative Compounds like *pari-chejja* (to be limited), *abhi-dassaṇiya* (worth seeing), etc.

The prefixes and prepositions also undergo phonological changes. e.g. the initial *a-* in *api-* and *abhi-* is sometimes dropped, on the analogy of Sanskrit *pidhāna*, *va-gāhya*, etc.

The forms of the prepositions ending in *i* are *acc*, *abbh* etc., in vowel assimilation, because of this sometimes these assimilated forms are utilized before consonants also in some cases (see X 3 iv).

The preposition *ava-* often appears in its contracted form *o-*.

The prefixes *su-* and *dus-* are very common as initial members of compounds in OIA, as well as in MIA. (see I. 26).

The prefix *ku-* with its variations *kā-* and *kad-* has also been inherited from OIA by MIA (cf. RENOU 134-137).

35. Negative particles play an important rôle in every language (cf. RENOU 134). The negative particles *a-*, *an-*, *na-* are very common in OIA and MIA composition. Grammarians look upon the three as being derived from *na-*. They lay down that *na-* excluding a few exceptional instances like *na-ga* changes to *a-* in compounds and it further changes to *an-* if followed by a member beginning with a vowel.

The prefixes *nis-*, *apa-* and *vi-* also are used as negative particles in compounds. e.g. *ni-kkañcana* (poor), *apa-sauṇa* (an ill omen), *vi-mala* (free from dirt).

Many a time two negatives are used to give an emphatic affirmative. e.g. *an-a-yāla* (the proper time), *an-a-utta* (definitely spoken), *an-a-vajja-*, *nir-a-vajja-* (blameless) etc.

In a few compounds, two negatives seem to be used instead of one. e.g. *aṇ-a-vajja, nir-a-vajja* (blameless), *aṇ-a-hia* (unwholesome), *aṇ-a-rāya* (without a king). However, these can be explained as containing one negative only, if we remember MIA sandhi rules: e.g. *aṇavājja* can be explained as *anu-a-vājja*. Thus in the examples cited above the negative particle is preceded by the preposition *anu-* which simply emphasizes the negative meaning.

36. Adverbs often combine with substantives and adjectives. (cf. RENOU 118-128).

Like other words, practically all adverbs in OIA have been utilized in MIA, with such changes as necessitated by the rules of phonology.

Like nouns and adjectives we can divide adverbs also into two groups: (i) simple adverbs, and (ii) derivative adverbs.

(i) All adverbs like *ajja* (today), *adhunā*—Pk.-*ahuṇā*—(just now), *ssuve* (tomorrow), *saṇiam* (slowly), *micchā* (falsely), *mudhā* (for nothing), *pudho* (separately), *sammā* (well), etc., have been phonologically derived from the corresponding OIA ones.

(ii) Derivative adverbs are those derived from other parts of speech with the help of certain suffixes. e.g.

The suffix *-am* giving adverbs of manner, e.g. *saccaṁ* (really) *kāmaṁ* (indeed), *kaṭṭhaṁ* (miserably), etc.

The suffix *-ā* giving temporal adverbs like *tadā* (then), *yadā* (when), *kadā* (when), etc.

The suffix *-tta* < *tru* giving local adverbs e.g. *aññatta, paratta* (elsewhere), *sabbatta* (everywhere).

The suffix *-to* < *taḥ* giving adverbs of manner. e.g. *ubhayato* or *ubhato* (both ways) *ekato* (in one way), *abhito* (around), etc.

The suffix *-thā* giving adverbs of manner, e.g. *sabbathā* (by all means), *aññathā* Pk. *aṇṇahā* (otherwise), etc,

The suffix *-dā* going with numerals and pronominal adjectives e.g. *ekadā* (once), *sabbadā* (always), etc.

The suffix *-dhā* also in a similar use. e.g. *ekadhā* (in one way), *di-dhā* (in two ways), etc.

The suffix *-so* < *śaḥ.* e.g. *savvaso* (by all means), *ekkekkaso* (one by one), etc.

Some Substantives in Instrumental, and Ablative and Locative cases are used like adverbs e.g. *līlāe* (easily), *balā* or *balāo* (forcibly), *dūre* (away), etc.

Adverbs can appear as initial members of Governing Compounds like *jahā-satti* (as possible), and Determinative Compounds like *divā-suviṇa* (a reverie,) etc.

37. All interjections in OIA are used in MIA. In addition MIA has introduced a number of new interjections, as can be found in the Prākrit portions in Sanskrit dramas. e.g. *hi hi, ammo, ambho* (showing wonder), so also *hīmāṇahe, ammahe* (indicating joy), *hu-hu* (showing grumbling), etc. They can be met with as initial members of syntactical compounds. e.g. *aho-dāṇa* (a wonderful gift).

38. Conjunctions *ca* (*ya* in Pk.), *vā, tu* etc., as found in OIA are met with in MIA also. In compounds these are absent, as in Dvandva Compounds they are dropped. *Uccāvaca* (high and low) is the only exception to this rule.

39. The phenomenon of onomatopoeia plays a very important rôle in the vocabulary of every language. As such we find quite a large number of onomatopoetic words in nominal and verbal composition in MIA. e.g. *kakaca* (a saw), *ḍiṇḍima* (a drum), *kakkhaḷa* (harsh), etc.

40. Other indeclinables like *kho* (indeed), *pana* or *puna* (again), *alaṁ* (enough), *itthaṁ, evaṁ, iti* or *ti* (like this), etc., have been phonologically derived from those in OIA.

They can be met with in (i) Determinative Compounds like *puṇa-bbhava* (rebirth), *ahuṇā-agata* (a guest), etc. (ii) Bahuvrīhi Compounds e.g. *ittham-ṇāma* (having this name), *evā-rūpa* (like this), etc. (iii) and Syntactical Compounds like *iti-kirā* (hearsay), *alamala-vasaha* (a mighty bull), etc.

II

A SHORT SUMMARY OF THE ANALYTICAL RESULTS

Initial Members of Compounds

1. The initial member of a compound may be a noun, an adjective, a numeral, a prefix or a preposition, an adverb and a gerund. Occasionally other indeclinables, phrases or verbs in their inflected forms also may occupy the initial position in compounds.

2. Non-verbal nouns in MIA have got much less varieties of vowel endings than those in OIA. Nouns with consonantal endings in OIA are transferred to vowel endings in MIA by eliding the final consonant, or by forming extended stems. (See f. ns. 2, 3, 6, 11, 12, 14 and 15). In a few compounds we find nouns with consonantal endings in the initial members.

This is due to the fact that these compounds have been inherited from OIA with normal phonological changes.

3. As the initial members of compounds, nouns always stand in their stem forms, losing their number and case and—except for feminine nouns—their gender also. Feminine nouns also appear in masculine form in a few compounds. This may, in some cases, be due to the fact that the final long vowels of initial feminine nouns are often shortened in MIA compounds (I. 8).

4. Occasionally case-endings of the initial nouns may be preserved. This phenomenon is very common in Determinative compounds with verbal nouns as the final members. In a few ordinary Tatpuruṣa compounds also case-endings are retained. Same is the case with the Bahuvrīhi compound *kaṇṭhe-kāla* (I. 5).

5. The initial nouns may undergo specific changes in a few particular cases. e.g. (I. 9) *udaka-* appears as *uda-* (Pk. *ua-*) in some Determinative compounds and as *daka-* (*daga-* in Pk.) in some others.

The kin-ship terms ending in *-u* when standing as the non-final members of a Dvandva compound have the final vowel substituted by *-ā*, due to OIA influence. *jāyā-* appears in different forms in the Dvandva compound *jāyā-patī*.

māu- and *piu-* have more than one compound bases. *go-* also appears in various forms in the initial members. Similar is the case with the neuter noun *raja* (dust).

In a few Determinative compounds the final nouns end in *-o*, due to the inheritance of these compound-bases from OIA. (I.10).

6. Out of the verbal nouns action-nouns can be used as the initial members of compounds, but the appearance of agent nouns is rather uncommon as the initial members. (I. 11).

7. Pronouns of all types can be met with as the initial members of compounds. They can give Determinative, Bahuvrīhi, Iterative and Syntactical compounds. *kim-* is used in a derogatory sense in a few Determinative compounds. (I. 12).

8. Adjectives of quality can stand as the initial members of Determinative, Bahuvrīhi and Dvandva compounds. Except for *maha-* and *putha-* they always stand in their stem-forms. There are a few adjectives which can be used as the initial members of compounds only. (I. 18).

Adjectives of quantity can give Determinative, Bahuvrīhi and Alternative Dvandva compounds.

Numerals often occupy the initial position in Dvigu, Dvandva and a few Bahuvrīhi compounds. They have various bases to be used in compounds. (I. 22).

Verbal adjectives in *-ta* i.e. past passive participles are very common in Determinative, Bahuvrīhi, Dvandva and Iterative compounds.

Appearance of gerundives also is common in the initial members of compounds.

Adjectives formed with Taddhita suffixes, which are very common in the final members of compounds can occasionally be met with in the initial members also.

9. The appearance of prefixes and prepositions is very common in the

initial members of verbal as well as nominal compounds. They often stand as the initial members of Prādi, Governing and Bahuvrīhi compounds.

The initial prepositions undergo specific changes in a few cases. (I. 26, 27).

10. Negative particles often stand as the initial members of Negative Determinatives and Negative Bahuvrīhi compounds. In case the negative particle is connected with the immediately following member only the compound can belong to any category.

11. Adverbs—simple as well as derivative—can stand as the initial members of Governing compounds and a few Determinative and Dvandva compounds.

Other indeclinables like *iti-*, *alam-* can stand as the initial members of Syntactical compounds.

Gerunds also can stand as the initial members of a few Determinative compounds.

The appearance of infinitives is common in the initial members of Bahuvrīhi compounds.

Interjections can occupy the initial position in Syntactical compounds. A few inflected forms of verbs and phrases can stand as the initial members of Syntactical compounds.

The Final Members of Compounds

12. The final member of a compound can be a simple noun, a verbal noun, a simple adjective, or a verbal adjective. A preposition or an adverb can never appear as the final member of a compound. Saddanīti gives a list of such parts of speech as cannot stand at the end of compounds. (II. 1).

13. Unlike initial nouns the final nouns can be met with in any number, gender and case. Except for Bahuvrīhi compounds the final nouns never change their gender. The feminine nouns ending in *-ā* have the final *ā* shortened at the end of Governing compounds. The feminine nouns *-chāyā* and *-sabhā* have the final *-ā* changed to *-am* at the end of a few Determinative compounds.

In a few specific cases the final nouns undergo particular internal changes, the phenomenon being very common in the case of Bahuvrīhi compounds, and there too with feminine nouns.

The feminine nouns *-aṅguli*, *-bhūmi*, *-ratti*, *-ṇābhi*, *-nadī*, and the non-feminine nouns *-akkhi*, *-sakhi*, *-aha* < OIA *ahan*, etc., undergo such changes. (For details see II. 9).

In the case of the consonantal ending nouns in OIA, which are transferred to *-a* ending in MIA, sometimes two forms—the ordinary MIA form and the historical form —are available in declension: but at the end of a compound they are found in their MIA form only.

In most of the cases referred to in the foregoing lines nouns are changed to *-a* ending. Reverse is the case with a few nouns like *gandha* (II. 10).

In a few Bahuvrīhis some particular final nouns appear alternatively in their extended forms. (II. 9).

14. Besides these internal changes the final nouns often take compositional suffixes or samāsāntas, very commonly at the end of Bahuvrīhis and occasionally at the end of some other compounds also. (For details see II. 12, 13).

15. Verbal nouns are frequent in the final members of compounds. Many of the agent nouns can be used as the final members of Determinative compounds only. (II. 15).

16. Pronouns and pronominal adjectives can stand at the end of Iterative and Negative Determinative compounds.

17. Adjectives of all types can occupy the final position in all types of compounds. Some of these can be used as the final members of compounds only. (II. 17).

Adjectives formed with Taddhita suffixes are naturally very common in the final members of compounds.

Verbal adjectives like past passive participles and gerundives are very common in the final members of compounds. Present participles can appear at the end of Negative Determinatives, and exceptionally at the end of ordinary Determinatives.

18. Adverbs can stand as the final members of a few Dvandva, Iterative and Prādi compounds.

The particles *-cit* and *-cana* are added at the end of a few compounds.

Except for these other indeclinables never stand as the final members of compounds. In the Syntactical compound *iti-h'-āsa* a verb in its inflected form appears as the final member.

Categories of Compounds

19. Grammarians divide compounds into different categories according to the inter-relationship existing between the two members of a compound. The categories given in the traditional OIA and MIA grammars are as follows:

(1) Dvandva	(2) Tatpuruṣa	(3) Karmadhāraya
(4) Dvigu	(5) Bahuvrīhi, and	(6) Avyayībhāva.

All other types of compounds have been comprised into these six categories e.g. Iterative compounds are referred to as Vīpsyārtha Śabdāḥ. Some of the Syntactical compounds are enumerated by Pāṇini under Karmadhāraya Samāsas of Mayūra-vyaṃsakādi class. Aggavaṁsa refers to these compounds as those formed by dropping the indeclinable-*iti*. Mogallāna Suttapāṭha uses an additional term Kriyārtha Samāsas to designate the Verbal compounds like *manasi-kariya, sa-kacca, alam-kariya,* etc.

Modern European scholars like WHITNEY, WACKERNAGEL and MACDONELL have rehandled these divisions with a critical grammatical insight. They have grouped compounds into the following categories:

(1) Copulative or Dvandva compounds.

(2) Determinative compounds, which are further subdivided into the following groups, after a critical study of the final members:

(*a*) with verbal nouns as the final members,
(*b*) with simple adjectives as the final members,
(*c*) with non-verbal substantives as the final members.

WHITNEY divides Determinative compounds into two classes only: (i) Dependent Determinatives corresponding to Tatpuruṣa compounds, and (ii) Descriptive Determinatives, corresponding to Karmadhāraya compounds.

In the traditional grammar Determinative compounds with verbal nouns —such as have no independent existence—as final members are called Upapada Samāsas.

(3) Possessive or Bahuvrīhi compounds,
(4) Governing compounds,
(5) Iterative compounds,
(6) Syntactical compounds.

In the present work the division of compounds, as given by WACKERNAGEL has been closely followed, with one change only; whereas WACKERNAGEL deals with Dvigu compounds along with Bahuvrīhi compounds, here these have been dealt along with Determinative compounds.

In the index at the end of the study the following terms have been used in the classification of compounds:

(1) Tatpuruṣa (Tp.)—The traditional Tatpuruṣa Samāsa comprising of the following groups as given by the modern scholars:

(i) Determinative compounds, having in both members substantives, related to each other by an oblique case.
(ii) Determinative compounds with past passive participles or gerundives as the final members, and substantives as the initial members, the relation between the two being that of an oblique case.
(iii) Determinative compounds with simple adjectives as the final members and substantives as the initial members, the two members being connected by the relation of an oblique case.

In order to bring out clearly by what particular case the two members are related, the subdivisions of Tatpuruṣa have been specified as Acc. Tp., Inst. Tp. etc.

(2) Descriptive Determinative (Des. Det.), corresponding to Karmadhāraya Samāsa of the traditional grammar and covering the following modern divisions:

(i) Determinative compounds with substantives in both the members, the relation between the two being appositional.
(ii) Determinative compounds with substantives as the final members, and simple adjectives or verbal adjectives like past passive participles and gerundives as the initial members.
(iii) A few Determinative compounds with past passive participles as initial members and the adjective *pubba* (Pk. *puvva*) as the final member also have been included in this type.

Determinative compounds with adjectives—simple or verbal—as both the members also belong to this type.

(3) Prādi corresponding to the Prādi Karmadhāraya of the traditional grammar, and to the following modern division:

Determinative compounds with prefixes or prepositions as the initial members and substantives, or adjectives—simple or verbal—as the final members.

(4) Upapada Tatpuruṣa Samāsas (Up.Tp.) of the traditional grammar which can be described as Determinative compounds with verbal nouns, not having independent existence, as the final members.

(5) Negative Determinative compounds (Ng. Det.) which are known as Nañ-Tatpuruṣas in traditional grammar, and can be described as comprising of all types of Determinative compounds with negative particles as the final members.

(6) Dvigu of the traditional grammar, corresponding to Determinative compounds with substantives as the final members and numerals as the initial members.

(7) Dvandva (Dv.)

(8) Bahuvrīhi (Bah.)

(9) Negative Bahuvrīhi (Ng. Bah.)

(10) Governing compounds, corresponding to Avyayībhāva Samāsas in traditional grammar.

(11) Iterative compounds.

(12) Syntactical compounds.

Chapters III to VIII are devoted to a detailed and critical study of the above categories.

Dvandva Compounds

20. Devatā-Dvandvas, which are existent in Ṛgveda and even in Avesta can be looked upon as the earliest forms of Dvandva compounds. Then came the dual Dvandvas with the initial member in its stem-form. Plural Dvandvas mark a still further step and singular Dvandvas indicate the last stage in this development. (III. 3).

21. Out of the three types of Dvandva compound in OIA viz., plural, dual and singular Dvandvas, only two are available in MIA, the dual number being absent therein.

A Plural Dvandva can consist of two or more members. The gender of the compound is the same as that of the final member.

Singular Dvandvas can belong to any gender; but the most common of these are neuter ones. This class has been designated as Samāhāra Dvandvas by Indian grammarians, since these compounds are not copulative but collective in nature. The cases, when the formation of a Samāhāra Dvandva is compulsory and when it is optional have been dealt with in detail by these grammarians. (III. 7, 8).

Some words in plural number—dual number in the case of OIA—have been looked upon as Dvandva compounds with one member elided.

22. The non-final members of a Dvandva not only lose their case-terminations, but some letters or words also are dropped, if these are repeated at the end of each member.

In a few cases the non-final members undergo some changes (III. 10).

23. Pāṇini in II. ii. 32-4 has laid down detailed rules prescribing the order of the members in a Dvandva compound. Out of these Aggavaṁsa refers to one only. (III. b1).

24. Though the definition given in Saddanīti refers to Dvandva compounds formed with nouns only, other parts of speech also can appear as the members of a Dvandva compound. (III. 12-16).

Dvandvas formed with simple adjectives, and with past passive participles are very common. In such cases the two members often stand in contrast to each other. In traditional grammar these have been placed under Karmadhāraya samāsas.

Numerals form Dvandva compounds, giving derivative numbers. Adverbs also can form Dvandvas. The compound *uccāvaca* can be looked upon as being formed with prepositions, without dropping the conjunction *ca*.

25. The relation between the members of a Dvandva compound is generally copulative. In some Dvandvas with two members, the relation is alternative. The two members of an adjectival Dvandva are often antonyms of each other. In a few Dvandvas the members happen to be synonyms.

Determinative Compounds

26. The term Determinative is comprehensive enough to include the three traditional categories: Tatpuruṣa, Karmadhāraya and Dvigu. (See IV. 1-3). Determinative compounds can be divided into the three sub-divisions as given on page 27.

27. (A) With verbal nouns as the final members.

Action nouns can stand as the final members of all types of Determinative compounds. A few agent nouns having independent existence can stand as the final members of ordinary Tatpuruṣa compounds, Negative Determinatives and Prādi compounds. All agent nouns excluding these form Upapada Tatpuruṣa compounds. (IV. 4-11.)

28. Besides action and agent nouns some other primary nominal bases also can stand as the final members of Determinative compounds. (IV. 12-14).

Past passive participles are very common in all Determinative compounds. Gerundives also often stand as the final members of Negative Determinatives, and in a few cases of other Determinatives. Present participles are met with at the end of a few Determinative compounds.

29. The initial members of such Determinatives.

(i) Prefixes can combine with all forms of verbal nouns, forming Prādi compounds. (IV. 15, 16).

(ii) Negative particles can precede any verbal Derivative, giving Negative Determinatives (IV. 17).

(iii) Adverbs can precede action nouns, agent nouns and past passive participles (IV. 18).

(iv) Gerunds can combine with action nouns.

A few other indeclinables also can occupy the initial position in such Determinative compounds (IV. 19).

(v) Adjectives used adverbially can also be met with here.

(vi) Simple non-verbal nouns are very common in the initial members of such compounds also. They can serve as the objects of the action contained in the final action or agent nouns, and as agent of the action denoted by the past passive participles or gerundives. Sometimes they specify the instrument, source or location of the action, indicated by the final verbal nouns. In a few cases the relation between the two may be appositional (IV. 21-24).

In such compounds the initial nouns often preserve their case endings. (IV. 25-29).

30. Besides these verbal Determinatives there are a few combinations of verbal derivatives with other parts of speech which have been dealt along with Karmadhāraya samāsas in traditional grammar. These, however, form a part of verbal composition (IV. 30).

31. (B) Simple adjectives as the final members (IV. 31-41).

Adjectives of quality can be precedel by (i) simple substantives (ii) adjectives, past passive participles and adverbs (iii) prefixes, and (iv) negative particles, forming Tatpuruṣa, Descriptive Determinative, Prādi and Negative Determinatives respectively.

In a few compounds of (i) type the initial substantives preserve their case-ending of the locative. In some cases the relation between the two members of a compound of (i) type is appositional.

Adjectives of quantity and those of degree also can stand as the final members of Determinative compounds.

Cardinals and ordinals can also be met with as the final members of Determinative compounds.

Adjectives formed with Taddhita suffixes also can occupy the final position in some Determinative compounds.

32. (C) Non-verbal substantives as the final members.

This is the most common type of Determinative compounds. (i) Here again those formed with substantives in both the members are more common. The first may be related to the last by any oblique case, Genitive being the most common. The initial substantive in such Tatpuruṣa compounds can sometimes preserve its case-endings. In a few Genitive Tatpuruṣas order of the members is inversed (IV. 42-50).

Sometimes the initial substantive may stand in apposition to the final one, thus forming a Karmadhāraya compound. The initial substantive may be an object of comparison, a standard of comparison or a proper name. The two members may denote two different aspects of the same entity. At times the compound may be elliptical or tautological. (IV. 51-52). The initial and the final substantives in a Determinative compound undergo some changes in specific cases. (IV. 53, 54).

(ii) The final substantive can be preceded by all types of adjectives, i.e. those of quality, quantity and degree, verbal adjectives in *-ta* and those of obligation, and adjectives formed with Taddhita suffixes. The compound thus formed is Karmadhāraya. (IV. 55-61).

33. Determinative compounds with numerals as the initial members and substantives as the final members are called Dvigu samāsas, which have two sub-divisions: (i) collective and (ii) non-collective. The latter may belong to any gender but the former have invariably neuter gender and singular number. Non-collective Dvigus bear a close resemblance to Bahuvrīhis with numerals as the initial members. (IV. 63-68.)

34. Prādi Determinatives with prefixes and prepositions as the initial members and substantives as the final ones are very common. (IV. 69). Negative Determinative compounds formed with substantives are also numerous. The final substantives can be preceded by a few other particles also. (IV. 71, 72).

Adverbs, gerunds, interjections and a few other indeclinables also can precede the final substantives in Determinative compounds. (IV. 73).

Bahuvrīhi Compounds

35. The title of the category is quite significant, since the two members of these adjectival compounds point out to a third person or thing. The initial member often happens to be an attribute of the final one. Sometimes the two are connected by the relation of an oblique case. In some cases they may be appositional to each other.

36. Bahuvrīhis with substantives as the final members may be preceded by (i) adjectives, simple as well as verbal, (ii) numerals, (iii) other substantives, (iv) prefixes and prepositions, (v) negative particles, (vi) pronouns and (vii) adverbs and (viii) infinitives.

Bahuvrīhis of the (ii) type are akin to Dvigus. Bahuvrīhis of the (iii) type are very common. They are generally Dependent or Vyadhikaraṇa Bahuvrīhis. In a few compounds the initial substantive preserves its case-ending. In some cases the two substantives stand in apposition to each other.

Among the Bahuvrīhis of the (iii) type there is a special type in which a comparison is involved between the two members. (V. 13).

Among Bahuvrīhis of the (iv) type those formed with *su-*, *dus-* and *sa-* are very common. Bahuvrīhis of the (v) type are quite numerous, those of the (vi) type limited in number. Out of verbal indeclinables, none except the infinitives can occupy the initial position in Bahuvrīhi compounds.

Some substantives standing as the final members of Bahuvrīhi compounds undergo specific internal changes. (V. 22). They often take the compositional suffixes also.

37. Abnormal and peculiar Bahuvrīhis (V. 18, 19).

(i) With past passive participles as the final members.
(ii) With other adjectives as the final members.
(iii) With *-ādi* as the final member.
(iv) Bahuvrīhis denoting an exchange of action.
(v) Bahuvrīhis with numerals in both the members.
(vi) Bahuvrīhis giving names of sub-quarters.

38. As a rule Bahuvrīhis are adjectival in nature; but a few of these compounds have been used as substantives. (V. 20).

Saddanīti mentions nine sub-divisions of Bahuvrīhi compounds.

39. The origin of Bahuvrīhi compounds can be traced to the explanatory clauses, describing various deities in Ṛgveda. (V. 27).

Governing Compounds

40. In these compounds the initial member, which is an indeclinable—a preposition, an adverb and occasionally a verbal noun—governs the final substantive or adjective. Saddanīti clearly explains the significance of the term Avyayībhāva, the traditional designation of these compounds. (VI. 2).

These compounds may be either (i) adverbial or (ii) adjectival.

(i) These take the adverbial suffix *-aṁ*. Before taking the suffix the feminine nouns in *-ā* have their final vowel shortened. Nouns ending in other vowels also undergo this change and in addition take the suffix *-ka* also. A few particular substantives undergo specific changes here. (V. 8, 19). The substitution of the case-endings of the substantives by *-aṁ* is optional in some cases. (VI. 5, 6).

(ii) These are generalized forms of (i). Unlike other adjectival compounds they invariably end in neuter gender and singular number. As such the final vowels of the substantives, if long are necessarily shortened.

41. Governing compounds can be divided into the following groups: (i) With prepositions, capable of governing substantives by case relation, as the initial members. (ii) With other prepositions and prefixes as the initial members. (iii) With adverbs as the initial members. (iv) With verbal nouns as the initial members.

According to the rules of grammar prepositions (VI. 12), prefixes (VI. 14), and adverbs (VI. 15), yielding particular meanings necessarily form Avyayībhāva compounds with the following substantive or adjective. The formation of these compounds is optional in some cases. (VI. 13).

There are some compounds with verbal formations, resembling present participles in the initial members and a few other compounds also, which are traditionally classified under Avyayībhāva compounds, but which should more correctly go with Syntactical compounds. (VI. 16, 17).

Compounds belonging to other categories can be transferred to Governing type by the addition of the suffix *-aṁ*. (VI. 18).

Governing compounds must have been formed due to the fact that a preposition, and the substantive governed by it always go together. (VI. 9).

Iterative Compounds

42. All parts of speech can be repeated for the sake of emphasis. Such repetitions are classified as Iterative compounds by modern scholars, though the category is absent in traditional grammars. These compounds are existent even in Ṛgveda and Avesta.

Iterative compounds formed with pronouns and pronominal adjectives are the most common. They indicate a sense of reciprocity or distribution.

Iterative compounds formed with nouns also are numerous. The two nouns can simply repeat themselves, or they may be intervened by prefixes like *ati-*, *advi-*, *ava-*, *vi-*, etc. (VIII. 9).

Some of these compounds are formed in a peculiar way by adding *-ā* at the end of the initial member and *-ī* at the end of the final one (VII. 10).

Intervention of *-ā* is met with in many Iterative compounds in MIA also. Other vowels like *-e-*, and *-o-* also can be used for this purpose. (VII. 11).

Iterative compounds in which the first syllable of the initial member is substituted in repetition by a jingling element can be called as jingle-words. Some jingle-words are found in MIA, and in all NIA languages they are numerous. In some cases the whole syllable is subject to substitution, while in some others the vowel-part only or the consonant-part only is substituted, the other part being repeated as it is. (For details see VII. 12). The origin of jingle-words can be traced to the phenomenon of onomatopeia. (VII. 3).

Dvandva compounds with the two members contrasting each other may be looked upon as Iterative compounds.

43. Besides nouns, adjectives (VII. 14), past passive participles (VII. 15), prepositions (VII. 19), adverbs (VII. 20) gerunds, other inflected forms of verbs and phrases (VII. 21) also can form Iterative compounds. Substantives and adjectives in their inflected forms also can repeat themselves. (VII. 18).

44. Iterative compounds add to the vocabulary of a language and as such play an important part in its development. A growing language is always very rich in these compounds, as can be seen from a comparative study of these compounds existing in OIA, MIA and NIA languages. (VII. 22, 23).

Syntactical Compounds

45. There are some compounds wherein no definite relation is existing between the two members. Such compounds exist only because of their peculiar juxtaposition. Hence they are called Syntactical compounds by modern scholars. In traditional grammars they are not looked upon as forming an independent category (see 19, above p. 26).

Syntactical compounds formed with various forms of the relative pronoun *yad* (Pk. *jam*) are very common (VIII. 2). Personal pronouns (VIII. 4). and the interrogative pronoun *kim* (VIII. 5) are also common in the initial members of these compounds. A few other pronouns also can be met with here (VIII. 6).

Among verbal forms those of the Imperative second person singular are the most common in the initial members of these compounds. (VIII. 7). A few other forms also can be sometimes met with (VIII. 8). In some compounds adverbs (VIII. 9). interjections (VIII. 10). other indeclinables (VIII. 11) and phrases (VIII. 13). can be utilized as the initial members.

There are some peculiar combinations of words, giving particular meanings due to some previous association, which can be placed under Syntactical compounds. (VIII. 12).

Syntactical compounds are generally peculiar to each language. There may be a few which are found in many languages. (VIII. 14).

Lengthy Compounds

46. The compounds found in composition do not necessarily consist of two members only; but they are often lengthy compounds, consisting of many members. A historical survey of MIA literature brings to our notice that in earlier literature lengthy compounds are rather uncommon, while in later literature they are numerous. This is obviously due to the influence of the classical age, as it is technically called in the history of Sanskrit literature. (IX. 3).

In the material collected from the dictionaries lengthy compounds are not many, since only those, with some peculiar meaning are included therein.

The compounds with negative particles as the initial members may belong to Negative types or to other categories, according to the manner in which we dissolve them. (IX. 5, 6).

A lengthy compound is a combination of a number of compounds in which one is the principal, others being subordinate. While dissolving such a compound the principal one is to be dissolved last. The whole compound belongs to the category, to which the principal one belongs. Many of these compounds are capable of being dissolved in more than one way.

A lengthy compound can belong to any category. But the majority of these compounds is formed by Bahuvrīhis. (For details see IX. 9).

A feature worth being noted about the lengthy compounds in MIA is that many a time they do not abide by the OIA rule about the order of the members. viz., *Upasarjanam pūrvam.* (IX. 10).

Sandhi in Compounds

47. The rules of sandhi as followed in compounds sometimes differ from those in ordinary composition.

(A) Sandhi in Pāli

(i) *Vowel sandhi*: The general rule to be followed in Pāli or to be more appropriate MIA—compounds is as follows:

If the second member of a compound begins with a vowel, the final vowel of the initial member is elided. [X. 2 (i)].

But in some compounds the two vowels enter into assimilation with each other as in OIA [X. 2 (ii)]. During the course of such assimilation the compound may undergo further changes, as necessitated by the rules of phonology. e.g. *ati-* in the initial members appears as *acc* ',*-adhi-* and *-ajjh*'-, etc.

In a few exceptional cases the Sandhi is formed neither according to MIA rules, nor according to OIA ones; but the initial vowel of the second member is elided, instead of the final one of the initial member. [X. 2 (iii)].

In some compounds the two vowels stand side by side without undergoing any Sandhi change. This feature is more characteristic of Prākrit compounds. [X. 2 (iv)].

In a few compounds the two vowels are intervened by some consonants like *-m-*, *-y-*, *-d-*, *-r-*, *-l-*, etc., which are known as Sandhi consonants. [X. 2 (v)].

In a few specific compounds abnormal Sandhi has taken place. [X. 2 (vi)].

In a few cases the final vowel of the initial member undergoes some changes, though followed by a consonant. (X. 3).

(ii) *Consonantal Sandhi*: The question of consonantal Sandhi should not arise in the case of MIA compounds. Even so we get a few instances wherein a consonantal sandhi has taken place. This is obviously due to the inheritance of these compounds from OIA. In some compounds the final consonant of the initial member joins with the initial vowel of the following member, thus giving the completed syllable. (X. 4).

The final consonant of the initial member can combine with the initial one of the second member in some compounds, which sometimes further undergo the necessary phonological changes. (X. 5).

(B) Sandhi in Prākrit

(i) *Vowel Sandhi*: Due to the tendency towards simplification and softening of words, which is present in Prākrit, it often allows a hiatus between the two vowels. The final vowel of the first member and the initial one of the second member can thus stand side by side. (X. 6).

In the case of a few compounds the OIA Sandhi rule has been followed. (X. 7).

Many other compounds follow the MIA Sandhi rule. (X. 8).

As in Pāli here also the final vowel of the first member may undergo some changes, though followed by a consonant. (X. 9).

In Prākrit compounds also we meet with a few compounds, wherein consonantal Sandhi has taken place. The final consonant of the first member completes itself by joining with the initial vowel of the second member. [X. 10 (A)].

The MIA Sandhi consonants are utilized in a few compounds. [X. 10 (B)]. The final consonant of the initial member joins with the initial one of the second member in a few compounds. [X. 10 (C)].

The evidence furnished by compositional Sandhi is very helpful in deciding the inheritance or otherwise of MIA compounds. (X. 11).

III

GENERAL CONCLUSIONS

1. Compounds are helpful towards economy of words. Hence all languages utilize compounds in all ages. It will be interesting to take a historical survey of compounds in MIA. Pāli and Prākrit texts belonging to different periods have been selected for this purpose and compounds occurring in one paragraph or one page in each book have been enumerated for illustration.

PĀLI

(1) Mahāparinibbāṇasutta: from Dīgha-Nikāya edited by RHYS DAVIDS and CARPENTER, Vol. II. (Date 3rd Cent. B.C.)

M. P. S. CHAPTER IX

Apare pi kho bhikkhave satta aparihāṇiye dhamme desessāmi.

'Evam bhante' ti kho bhikkhū Bhagavato paccasosum Bhagavā etad avoca: yāvakīvanca bhikkhave bhikkhu sati-sambojjhaṅgam bhāvessanti, dhamma-vicaya-sambojjhaṅgam bhāvesanti, viriya-sambojjhaṅgam bhāvessanti, pīti-sambojjhaṅgam bhāvesanti, samādhi-sambojjhaṅgam bhāvessanti, upekkhā-sambojjhaṅgam bhāvessanti, vuddhi veya bhikkhave bhikkhūnam pātikaṅkhā no parihāni.

'Yāvakīvañ ca bhikkhave ime satta aparihāniyā dhammā bhikkhusu ṭhassanti imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandissanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni.'

The compounds found in the extract are as follows:

(1) *a-parihāṇiya* (inevitable, not to be transgressed).—Ng. Det.
(2) *yāva-kīvam* (as long as).—Governing.
(3) *sati-sambojjh'-aṅga* (the constituent of knowledge, called remembrance).—Des. Det.
(4) *dhamma-vicaya-sambojjh'-aṅga* (the constituent of knowledge known as the acquisition of religious merit).—Des. Det.
(5) *viriya-sambojjh'-aṅga* (the constituent of knowledge known as energy).—Des. Det.
(6) *pīti-sambojjh'-aṅga* (the constituent of knowledge known as love).
(7) *samādhi-sambojjh'-aṅga* (the constituent of knowledge called peace of mind).—Des. Det.
(8) *upekkhā-sambojjh'-aṅga* (the constituent of knowledge called the negligence of personal comforts).—Des. Det.

(2) Milindapañha. (1st Cent. A.D.)—Edited by Prof. R. D. VADEKAR, page 366.

CHAPTER VII—Aupammakathā 9:

Bhante Nāgasena vāyasassa dve aṅgāni gahetabbānī 'ti yam vadesi katamāni tāni dve aṅgāni gahetabbānī'ti yathā mahārāja vāyaso āsaṅkita-parisaṅkito yuttappayutto carati evameva kho mahārāja yoginā yogâvacarena āsaṅkita-parisaṅkitena yuttappayuttena upatthitāya satiyā samvuttehi indriyehi caritabbam. Idam mahārāja vāyasassa paṭhamam aṅgam gahetabbam. Puna ca mahārāja vāyaso yam kañci bhojanaṁ disvā ñātihi samvibhajitvā bhuñjati evameva kho mahārāja yoginā yogâvacarena ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattam pi tathārūpehi lābhehi appaṭivibhattabhoginā bhavitabbam sīlavantehi sabrahmacārihi. Idam mahārāja vāyasassa dutiyam aṅgam gahetabbam. Bhāsitam pi etam mahārāja therena sāriputtena dhammasenāpatinā:

Sace me upanāmeti yathāladdham tapassino
Sabbe te vibhajitvāna tato bhuñjāmi bhojanam iti.

Following are the compounds used therein:

(1) *mahā-rāja* (Sir).—Des. Det.
(2) *āsaṅkita-parisaṅkita* (full of apprehension and suspicion).—Dv.
(3) *yutta-ppayutta* (always on watch and guard).—Dv.
(4) *yog'-âvacara* (making earnest effort).—Up. Tp.
(5) *dhamma-laddha* (lawfully received). Inst. Tp.
(6) *patta-pariy'-âpanna-matta* (down to the contents of his begging bowl). —Bah.
(7) *a-ppaṭi-vibhatta-bhogi* (without distinction of person or consideration of quality).—Up. Tp.
(8) *tathā-rūpa* (like that).—Bah.
(9) *sa-brahmacāri* (co-religionalist).—Bah.
(10) *dhamm-senā-pati* (the commander of the faith).—Gen. Tp.
(11) *yathā-laddham* (just as it comes).—Governing.

(3) Jātaka tales (about 5th Cent. A.D.).—Edited by R. G. BHADKAMKAR, Part I, page 85.

Mahāmāyā devī pattena telam viya dasamāse kucchiyā bodhisattam pariharitvā paripuṇṇagabbhā ñātigharam gantukāmā Suddhodanamahārājassa ārocesiḥ. Icchāmaham deva kulasantakam Devadahanagaram gantun ti. Rājā sādhū ti sampaṭicchitvā Kapilavatthuto yāva Devadahanagarā maggam samam kāretvā kadalipuṇṇaghaṭadhajapatākādīhi alamkārāpatvā devim sovaṇṇasivikāya nisīdāpetvā amaccasahassena ukkhipāpetvā mahantena parivārena pesesi.

The compounds found in the extract:

(1) *dasa-māsa* (ten months).—Des. Det.
(2) *bodhi-satta* (the enlightened being).—Bah.
(3) *paripuṇṇa-gabbhā* (when her foetus was due for birth).—Bah.
(4) *ñāti-ghara* (the place of relatives i.e. father's place).—Gen. Tp.
(5) *gantu-kāmā* (desirous of going).—Bah.
(6) *Suddhodana-mahā-rāja* (the king Suddhodana).—Des. Det.
(7) *kula-santika* (belonging to the family i.e. to the father).—Gen. Tp.
(8) *Devadaha-nagara* (the city named Devadaha).—Des. Det.
(9) *Devadaha-nagar'-ā* (upto the city Devadaha).—Governing.
(10) *kadali-puṇṇa-ghaṭa-dhaja-patāk'-âdihi* (with such things as a pitcher with plantain leaves, banners, flags, etc.).—Bah.
(11) *sovaṇṇa-sivikā* (a golden couch).—Des. Tp.
(12) *amacca-sahassa* (a thousand of ministers).—Gen. Tp.

(4) Visuddhimagga by Buddhaghoṣa.—Edited by RHY DAVIDS Vol. I, page 198. (Date 5th Cent. A.D.)

CHAPTER VII—cha anussati niddeso

Iti imāsu dasasu anussatīsu Buddhānussatim tāva bhāvetukāmen aveccappasādasamaññagatena yoginā patirūpe senāsane rahogatena patisallīnena iti pi so bhagavā arham sammāsambuddho vijjācaraṇasampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā devamanussānam Buddho Bhagavā ti evam Buddhassa bhagavato guṇā anussaritabbā. Tatrāyam anusaraṇanayo:

So Bhagavā iti pi araham iti pi sammāsambuddho -pe-iti pi Bhagavā ti anussarati. Iminā ca iminā ca kāraṇenā ti vuttam hoti.

Analysis of the compounds:

(1) *Buddh'-ânussati* (meditation on Buddha).—Gen. Tp.
(2) *bhāvetu-kāma* (desirous of thinking).—Bah.
(3) *avecca-pasāda-sāmaññ'-āgata* (one who has reached the state of perfect peace and asceticism).—Acc. Tp.
(4) *pati-rūpa* (opposite).—Bah.
(5) *sen'-âsana* (bed and food).—Dv.
(6) *raho-gata* (staying in solitude).—Acc. Tp.
(7) *sammā-sambuddha* (well enlightened).—Des. Det.
(8) *vijjā-caraṇa-sampanna* (possessed of knowledge and religious conduct). —Inst. Tp.
(9) *su-gata* (the blessed one).—Des. Det.
(10) *loka-vidu* (knowing the ways of the world).—Up. Tp.
(11) *an-uttara* (unexcelled).—Ng. Bah.
(12) *purisa-damma-sārathi* (the leader of men, to be subdued).—Gen. Tp.
(13) *deva-manussā* (gods and human beings).—Dv.
(14) *anusaraṇa-naya* (the method of reflecting).—Gen. Tp.

(5) Peta vatthu (9th Cent. A.D.).—Edited by MINAYEFF. (page 65).

CHAPTER IV. 10.—Gaṇapetavatthu

(1) Naggā-dubbaṇṇarūpā 'tha kisā dhamanisaṁṭhitā upphāsulikā, kisakā ke nu tumhe' tha mārisā 'ti.

(2) Mayam bhaddante pet 'amhā duggatā yamalokikā pāpakammam karitvāna petalokam ito gatā' ti.

Analysis of the compounds:

(1) *du-bbaṇṇa-rūpa* (of repulsive appearance).—Bah.
(2) *dhammani-saṁthita* (covered with a net of veins).
(3) *up-phāsulika* (emaciated, with ribs showing).—Bah.
(4) *du-ggata* (wretched).—Des. Det.
(5) *Yama-lokika* (the world of the Yama, i.e. of mortals).—Gen. Tp.
(6) *pāpa-kamma* (evil acts).—Des. Det.
(7) *peta-loka* (the world of the spirits).—Gen. Tp.

(6) Hatthavannagalla vihāra vaṁsa (13th Cent. A.D.).—Edited by C. V. RAJWADE. (page 22.)

Aviralapavālakusumaphalasamchannavisālasākhāmaṇḍalehi uccâvacehi panasasahakārakapittha-timbaru-jambhirajambuvibhītak'-âmalakaharītakatirītakasālasaralabakulapunnāgakadambakāsokanīpacampakahintālatālappabhutīhi vividhataruganehi samākiṇṇam vipulavimalasiluccayapariyantasaṅgatanadīsam-bheda-titthâpasaṅkantavividhamigayūthavihaṅgavagganisevitam mahesakka devatâdhiggahitam nandanavanakamanīyam sulabhamūlaphalasalilasukhopabhogaramaṇīyam tam mahākānanam bhavitumarahatīti katālayo kāyavivekacittavivekānam lābhena ekaggamānaso mettāvihāramanuyuñjanto vaññajīvikāya sañjanitasantosavippharaṇapīṇitakāyo vāsam kappeti.

Analysis of the compounds:

(1) *a-virala-pavāla-kusuma-'phala-sasamchanna-visāla-sākhā-maṇḍala* (whose lofty branches were thickly covered with sprouts, flowers and fruit).—Bah.

(2) *ucc'-âvaca*, (big and small.)—Dv.

(3) *panasa-sahakāra-kapittha-timbar'-ujambira-jambu-vibhītak'-āmalaka-harītaka-tirītaka-sāla-sarala-bakula-punnāga-kadambak'-âsoka-nīpa-campaka-hintāla-tāla-ppabhutayo* (trees like Panasa, Sahakāra, Tāla etc.)—*Bah.*

(4) *vividha-taru-gaṇā* (groves of different trees).—Gen. Tp.

(5) *sam-ākiṇṇa* (crowded with).—Prādi.

(6) *vipula-vimala-sil'-uccaya-pariyanta-sangatanadī-sambheda-titth'-ôpasank-anta-vividha-miga-yūtha-vihanga-vagga-nisevitam* (which was enjoyed by various herds of cattle and flocks of birds, who moved by the holy place of the confluence of the rivers, whose boundaries i.e. banks were possessed of a number of clear slabs of stones).—Inst. Tp.

(7) *mah-êsakka-devat'-adhiggahita* (which was presided over by deities of eminent powers).—Inst. Tp.

(8) *Nandana-vana-kamanīya* (as charming as the Nandanavana).—Des. Det.

(9) *su-labha-mūla-phala-salila-sukh'-ôpabhoga-ramaṇīya* (attractive because of the comforts like roots, fruits and water which could be had very easily).—Inst. Tp.

(10) *mahā-kānana* (big forest).—Des. Det.

(11) *tapo-vana* (penance-grove).—Dat. Tp.

(12) *kat'-âlaya* (having thought).—Bah.

(13) *kāya-viveka-citta-vivekā* (discriminating knowledge with reference to body and mind).—Dv.

(14) *ek'-agga-mānasa* (with a concentrated mind).—Bah.

(15) *mettā-vihāra* (moving in a limited place).—Des. Det.

(16) *vañña-jīvikā* (forest life).—Des. Det.

(17) *sañjanita-santosa-vippharaṇa-pīṇita-kāya* (with his body delighted by the calm and the enlightenment that had arisen).—Bah.

(7) Sāsana-vaṁsa (Date A.D. 1861)—Edited by MABEL BODE. (page 113).

Kaliyuge pana catutimsādhike vassasahasse sampatte tassa putto Naravaro nāma rājā rajjam kāresi. Mahāsīhasūradhammarāja ti nāmalañchanam paṭigganhi. Tassa rañño kāle Ca-nah-khum cetiyassa santike teṭavanavihāre gandho ugganhanto eko daharabhikkhu gandha cheko pi samāṇo bālakāle bālacittena ākulito hūtva vaccakūpe vātātapehi bahisukkhasākhehena paṭicchādito daṇḍena ālulitvā duggandho, viya cittasantāne pariyattivātâtapehi bahi-sukkhabhāvena paṭicchādite kenacid eva rūparammaṇādinā ālulitvā kilesassatti-samkhāto duggandho vāyitvā hināyavattissāmī ti cintetvā gihīvatthāni gahetvā saddhim sahāyabhikkhūhi Nanditittham agamāsi.

Analysis of the compounds in the extract:

(1) *Kali-yuga* (the Kali era).—Des. Det.

(2) *catu-tiṁs'-âdhika* (more than thirty-four).—Abl. Tp.

(3) *vassa-sahassa* (a thousand years).—Gen. Tp.

(4) *Nara-vara* (the best of men).—Loc. Tp.

(5) *Mahā-sīha-sūra-dhamma-rāja* (the great religious king brave as a lion).—Des. Det.

(6) *nāma-lañchana* (a name, a little).—Des. Det.
(7) *Teṭa-vana-vihāra* (the vihāra called Teṭa-vana).—Des. Det.
(8) *dahara-bhikkhu* (a young monk).—Des. Det.
(9) *gandha-cheko* (expert in the science of smell).—Loc. Tp.
(10) *bāla-kāla* (childhood).—Gen. Tp.
(11) *bāla-çitta* (childlike nature).—Gen. Tp.
(12) *vāt'-âtapā* (wind and heat).—Dv.
(13) *bahi-sukkha-sākha* (whose branches were dried up externally).—Bah.
(14) *du-ggandho* (a bad smell).—Des. Det.
(15) *bahi-sukkha-bhāva* (due to being dried from outside).
(16) *rūpa-rammaṇ'-âdi* (because of appearance, charm, etc.).—Bah.
(17) *kilesa-satti-sankhāta* (being overcome by the exhaustion).—Inst. Tp.
(18) *gihī-vattha* (garment of a house-holder).—Gen. Tp.
(19) *sahāya-bhikkhu* (co-religionalist).—Des. Det.
(20) *Nandi-tittha* (the holy place known as Nandi).—Des. Det.

The proper names used in this book belonging to a very late period give very lengthy compounds, e.g.

Agga-dhamm'-alankāra-thera, *Uttara-geha-vihāra-vāsi-thera*, *Phalika-kha-cita-vihāra-vāsi-thera*, etc.

PRAKRIT

(1) Aśokan edicts.

Kālsī edict III—From Aśokan text and Glossary—edited by WOOLNER. (Date 252 B.C.)

(A) Devāṇam piye piyadasi lājā (he)vam āhā. (B) Duvāḍasavasābhisitena me iyam ānapayite. (C) Savatā vijitasi mama yutā lajuke pādesike pañcasu pañcasu vasesu anusayā(ṇam) ni-khamantu etāye vā athāe imāy(e) dhammanu-sathiyā yathā amnāye pi kammāye. Sādhu (D) mātapitisu sususā mitasanthuta-nātikhyānam cā bambhanasamanānam cā sādhu dāne pānānam anālambhe sādhu apaviyātā apabhanḍatā sādhu. (E) palisā pi ca yatā (ni) gananasi anapa-yisanti hetuvatā cā viyamjanat (e) ca.

Following is the analysis of the compounds found in the above edict:

(1) *devānam-piya* (the blessed one, the beloved of gods).—Aluk Compd.
(2) *piya-dasi* (seeing the good).—Up. Tp.
(3) *duvā-dasa-vas'-âbhisita* (one who has been anointed since twelve years) —Acc. Tp.
(4) *pañcasu-pañcasu* (every five years).—Iterative.
(5) *anu-sayānam* (on a tour).—Governing.
(6) *dhamm'-anusathi* (instruction in religion).—Gen. Tp.
(7) *mātā-piti* (parents).—Dv.
(8) *mita-santhuta-nāti-'khyā* (those who are known as friends, acquaintances and relatives).—Bah.
(9) *bambhāṇa-samaṇā* (brāhmins and ascetics).—Dv.
(10) *an-ālambha* (non-injury).—Ng. Det.

(11) *apa-viyatā* (moderation in expenditure).—Des. Det.
(12) *apa-bhandatā* (moderation in possessions).—Des. Det.

(2) Prākrit Dhammapada. (Date 2nd Cent. A.D.).—Edited by BARUA and MITRA.

Pakiṇṇavagga No. 296

Supraudhu praujhati imi Gotamaṣavaka, yeṣa diva ya rati ca nica Buddhakata Smati.

Pāli rendering:

Suppabuddham pabujjhanti sadā Gotamasāvakā, yesam divā ca ratto ca niccam Dhammagatā sati.

Compounds:

(1) *Su-ppabuddham* (well awake).—Governing.
(2) *Gotama-sāvaka* (the disciples of Gautama).—Gen. Tp.
(3) *Dhammagatā* (referring to Dharma).—Acc. Tp.

(3) Āyāraṅga. (Date 5th Cent. A.D.).—Edited by HERMAN JACOBI Part I, page 18.

CHAPTER IV—Sammattam

so bemi je ya aīyā, je ya paḍupannā je ya āgamissā arahantā bhagavanto, savve te evam āikkhanti, evam bhāsanti, evam pannaventi, evaṁ parūventi: Savve pāṇā savve bhūyā savve jīvā savve sattā na hantavvā, na ajjāveyavvā, na parighettavā, na paritāveyavvā na uddaveyavvā.

Esa dhamme suddhe nitie sāsae samecca loyam kheyannehim pavadite, tam jahā: Uṭṭhiesu vā aṇuṭṭhiesu vā uvaṭṭhiem vā aṇuvaṭṭhiesu vā, uvara-yadaṇḍesu vā aṇuvarayadaṇḍesu vā sovahiesu vā aṇuvahiesu vā sañjogarayesu vā asañjogarayesu vā garaesu vā taccam c'eyam tahā c'eyam assim ceyam pavuccati.

Compounds:

(1) *paḍ'-upanna* (the present)—a Gati compd.
(2) *kheya-ṇṇa* (knowing the soul.)—Up. Tp.
(3) *aṇ-uvaṭṭhiya* (absent.)— Ng. Det.
(4) *uvaraya-daṇḍa* (he who has stopped from harmful activity).—Bah.
(5) *aṇ-uvaraya-daṇḍa* (one who has not stopped from harmful activity).—Ng. Bah.
(6) *s'-ovāhia* (with limitations)— Bah.
(7) *aṇ-uvāhia* (without limitations)—Ng. Bah.
(8) *saṁjoga-raya* (taking delight in company).—Loc. Tp.
(9) *a-saṁjoga-raya* (not taking delight in company).—Ng. Det.

(4) Paumacariya (Date 1st or 2nd Cent. A.D.).—Edited by Prof. LADDU and Prof. GORE. (page 47).

Kavilôvakkhāṇam

(1) Aha te kameṇa viñjham aikkameūṇa pāviyā visayam. Majjheṇa vahaitāvī jassa naī nimmalajalohā.

(2) Vaccantāṇuddesojāo jalavajjio araṇṇammi, tāvacciya aigāḍham Sīyā taṇham samuvvahai.

(3) Bhaṇai paumam vi Sīyā, sūsai kaṇṭho maham aitisāe parisamajaṇiyam ca taṇū, tamhā udayam samāṇeha.

Compounds:

(1) *nimmala-jal'-ohā* (with a clear flow of water).—Bah.
(2) *jala-vajjia* (devoid of water).—Inst. Tp.
(3) *ai-gāḍham* (too much, severe).—Prādi.
(4) *ai-tisā* (severe thirst).—Prādi.
(5) *parisama-jaṇiya* (which is exhausted).—Bah.

(5) Coins of the Kusāna Kings (From catalogue of the coins in the Punjab Museum, Lahore).—Edited by R.B. WHITEHEAD.—Vol. I—Indo-Greek coins. (1st Cent. B.C.)

(i) King Heliokles—maharajasa dhramikasa Heliakreyasa.
(ii) King Lyasias—maharajasa apaḍihatasa Lisiasa.
(iii) King Antialkidas—maharajasa jayadharasa Antialkitasa.
(iv) Strato I.—maharajasa tratarasa dhramikasa Stratasa.

The inscriptions on the coins, in Kharoṣṭhī language also contain the following compounds:

(1) *maha-raja* or *mahā-rāja* (a great king).—Des. Det.
(2) *a-paḍihata* (invulnerable, who knows no defeat).—Ng. Det.
(3) *jaya-dhara* (the victorious or the supporter of the earth).—Up. Tp.

(6) Gathāsaptaśati by Hāla or Sātavāhana (4th Cent. A.D.)

4th Śataka Stz. No. 36

Samjīvaṇosahimmiva suassa rakkhai aṇaṇṇavāvārā, sāsū ṇavabbhadaṁsaṇa-kaṇṭhāgayajīviam soṇham.

The Compounds:

(1) *samjīvan'-osahī* (a life-reviving drug).—Dat. Tp.
(2) *an-aṇṇa-vāvārā* (having nothing else to do).—Ng. Bah.
(3) *ṇav'-abbha-damsaṇa-kaṇṭh'-āgaya-jiviā* (one who is on point of death because of the sight of new clouds).—Bah.

(7) Karpūramañjarī of Rājaśekhara (Date Beginning of the 10th Cent. A.D.). H.O.S. No. 4.

Act I, Stz. No. 29

Jam mukkā savaṇantareṇa sahasā tikkhā kaḍakkhacchaḍā
Bhiṅgāaḍḍhiakeaaggimadaladdoṇīsaricchacchavī
Tam kappūrarasena ṇam dhavalio joṇhāi ṇam ṇhāvio
Muttāṇam ghaṇareṇuṇa vva cchurio jāo hmi etthantare.

Analysis of the compounds:

(1) *savaṇ'-antareṇa* (close by the ear).—Gen. Tp.
(2) *kaḍakkha-cchaḍā* (continuous sidelong glances).—Gen. Tp.
(3) *bhiṅg'-āaḍḍhia-kea'-aggima-dala-ddoṇī-sariccha-cchavī* (whose brilliance was like that of the cavities of the petals on the tip of the ketakas, where the bee sucks).

(4) *kappūra-rasa* (the juice of camphor).—Gen. Tp.
(5) *ghaṇa-reṇu* (thick powder).—Des. Det.

(8) Samarāiccakahā of Haribhadra (Date 8th Cent. A.D.).—Edited by JACOBI. (page 239).

Tao aham atthāiyāmaṇḍavammi kañci kālam gameūṇa miyaṅkajoṇhāpasāhiyabhuvaṇabhavaṇe uddāmakāmiṇīyaṇa vijambhia-mayaṇa-pasare ya paose gao viiṇṇamaṇirayaṇamaṅgalapadīvasaṇāham kuṭṭimavimukkavarasurahikusumapayaram bahalakatthūriyāvilittavimalamaṇibhittim pavaradevaṅgavatthavokkhāriyakaṇayakhambham ujjalavicittavatthaviraiyaviyāṇayam jaraḍhaviddumāyambaghaḍiyapallaṅkasaṇāham atthuriyapavaratūlīviiṇṇagaṇḍovahāṇayam vimalakaladhoyamaovaṇīyaharapaḍiggaham ullambiyasurahikusumadāmaniyaram kaṇayamayamahamahentadhūvaghaḍiyāulam pajjaliyaviittadhūmavattinivaham caḍulakalahaṁsapārāvayamihuṇasohiyam viraiyakappūravīḍayasaṇāhatambolapaḍalayam vaṭṭiyavilevaṇapuṇṇavivihāyayaṇanimiyamaṇivaṭṭayam surahipaḍavāsabhariyamaṇoharovaṇīyakaṇayakaccolam tappiyavaravāruṇīsurahikusumasampāiyamayaṇapūyam raīe viva saparivārāe nayaṇāvalīe samaddhāsiyam vāsageham ti.

Analysis of the compounds occurring in the extracts:

(1) *atthāiya-maṇḍava* (assembly hall).—Gen. Tp.

(2) *miy'-aṅka-joṇhā-pasāhiya-bhuvaṇa-bhavaṇa* (which illumined the world-mansion by the light of the moon).—Bah.

(3) *uddāma-kāmiṇī-yaṇa-vijambhiya-mayaṇa-pasara* (when the flow of passion was displayed by group of intoxicated ladies).—Bah.

(4) *viiṇṇa-maṇi-rayaṇa-maṅgala-padīva-saṇāha* (which was possessed of auspicious lamps decked with gems and jewels).—Inst. Tp.

(5) *kuṭṭima-vimukka-vara-surahi-kusuma-payara* (on the floor of which were scattered clusters of excellent fragrant flowers).

(6) *bahala-katthūriyā-vilitta-vimala-maṇi-bhitti* (whose clear jewelled walls were besmeared with thick musk pest).—Bah.

(7) *pavara-dev'-aṅga-vattha-vokkhāriya-kaṇaya-khambha* (whose golden pillars were decorated with excellent heavenly garments).—Bah.

(8) *ujjala-vicitta-vattha-viraiya-viyāṇaya* (whose canopy was prepared with bright and variegated cloth).—Bah.

(9) *jaraḍha-viddum'-āyamba-ghaḍiya-pallaṅka-saṇāha* (which was possessed of a bed-stead, looking reddish as it was set with ripe coral).—Bah.

(10) *atthuriya-pavara-tūlī-viiṇṇa-gaṇḍovahāṇaya* (in which there was a pillow prepared with excellent cotton, nicely spun).

(11) *vimala-kaladhoyama-ôvaṇīya-hara-paḍiggaha* (where bright golden pots filled with water—had been kept).—Bah.

(12) *ullambiya-surahi-kusuma-dāma-niyara* (in which were hanging down clusters of garlands of fragrant flowers).—Bah.

(13) *kaṇaya-maya-mahamahenta-dhūva-ghaḍiyā-ula* (in which were kept excellent golden incense-pots).—Bah.

(14) *pajjaliya-viitta-dhūma-vatti-nivaha* (where variegated aloe-sticks were enkindled).—Bah.

(15) *caḍula-kalahaṁsa-pārāvaya-mihuṇa-sohiya* (which was looking charming because of the couples of swans and pigeons).—Inst. Tp.

(16) *vaṭṭiya-vilevaṇa-puṇṇa-viviḥ'-āyayaṇa-nimmiya-maṇi-vaṭṭayaṃ* (on the jewelled floor of which were placed at various places pots filled with sandal pest).—Bah.

(17) *surahi-paḍavāsa-bhariya-maṇo-har'-ovaṇīya-kaṇaya-kaccola* (where charming golden cups, filled with fragrant powder, were brought).—Bah.

(18) *ta-ppiya-vara-vāruṇī-surahi-kusuma-sampāiya-Mayaṇa-pūyā* (where the worship of the god of Love was performed with the best wine drunk in these cups and with fragrant flowers).—Bah.

(9) Mahāpurāṇa of Puṣpadanta. (Date 11th Cent. A.D.).—Edited by Dr. P. L. Vaidya.

Chapter LXXII

Sahum mārīyāeṇa pahu mukkadesajaisañjamu pupphavimāṇe thiu gau sīyaharaṇakayaujjamu. Kāmabāṇohaviddheṇa muddheṇa ṇo kim pi āloiyam, tā vimāṇam vimāṇe ṇahe rāiṇā teṇa sañcoiyam. Tārayāūriyāyāsasaṅkāsabaddhujjalullovayam Hemaghaṇṭāvisaṭṭantaṭaṅkārasantāsiyāsāgayam. Cārucandakkabhābhāri māṇikkasammukkajhumbukkayam. Vāudhuvvantakeūlayālolaṇāiṇṇadiccakkayam. Tuṅgasiṅgagaṇibbhiṇṇaṇīlabbhasacchambudhārolliyam. Vomapomāyare haṁsavattammi pomam va papphulliyaṁ. Diṇṇadhūvam rayakkham gavakkhantalambantabhiṅgañciyam pakkhisehīrasāraṅgamāyaṅgaukkiṇṇarūvaṅkiyam. Baddhasohillakappaṅghivuddhūyapattāvalītoraṇam. Indaṇīlaṁsukālam asīyamsusīyamsuṇivvāraṇam. Teyavantam ṇahummillakantilladivvatthasohāvaham, Bhammapiṅgam pallittam va sattaciṇā rañjiyāsāvaham. Kittivellīe phullam va seyam dasāsāliṇā māṇiyam, Jāyaveyam kudhīreṇa vīreṇa vāṇarasī āṇiyam. Diṭṭhau tetthu vaṇu aṇṇekka vi sīyahi jovvaṇu Rāvaṇu cintavai vihi samasañjoyaviyakkhaṇu.

Analysis of the compounds found in the extracts:

(1) *mukka-desa-jai-sañjama* (one who has given up the partial abstentions to be followed by a lay-follower).—Bah.

(2) *puppha-vimāṇa* (the aerial car called Puppha).—Des. Det.

(3) *sīya-haraṇa-kay'-ujjama* (having determined to kidnap Sītā).—Bah.

(4) *kāma-bāṇ'-ôha-viddha* (struck by a series of the arrows of Cupid).—Inst. Tp.

(5) *vi-māṇa* (unlimited).—Bah.

(6) *tāray'-āuriy'-āyāsa-saṅkāsa-baddh'-ujjala-ullovaya* (with a bright cloth-canopy resembling the sky scattered with stars).—Bah.

(7) *hema-ghaṇṭā-visaṭṭanta-ṭaṅkāra-santāsiya-āsā-gaya* (which disturbed the quarter elephants by the jingling noise produced by the golden bells).—Bah.

(8) *cāru-cand'-akka-bhā-bhāri* (bearing the lustre of the charming peacock tail).—Up. Tp.

(9) *māṇikka-sammukka-jhumbukkaya* (with the clusters of rubies hanging down).—Bah.

(10) *vāu-dhuvvanta-keu-layā-lolaṇ'-āiṇṇa-di'-ccakkaka* (which filled the circle of the quarters with the movements of the banner cloth, waved by the wind).—Bah.

(11) *tuṅga-siṅg-agga-ṇibbhiṇṇa-ṇil'-abbha-sacch'-ambu-dhār'-olliya* (which

was made wet by the clear water from the blue clouds which were pierced through by the tips of its lofty peaks).—Bah.

(12) *voma-pom-āyara* (lotus lake in the form of the sky).—Des. Det.
(13) *haṁsa-vatta* (the course of the sun).—Gen. Tp.
(14) *pa-pphullia* (fully bloomed).—Prādi.
(15) *diṇṇa-dhūva* (to which the secent of incense was given).—Bah.
(16) *ray'-akkha* (which attracted the eyes).—Bah.
(17) *gav'-akkh-anta'-lambanta-bhiṅg'-añciya* (which was accompanied by bees hanging down from the ends of its windows).—Inst. Tp.
(18) *pakkhi-sehīra-sāraṅga-māyaṅga-ukkiṇṇa-rūv'-aṅkiya* (which was marked with figures of birds, lions, deer and elephants inscribed on it).—Inst. Tp.
(19) *baddha-sohilla-kapp'-aṅghi-vuddhūya-patt'-āvalī-toraṇam* (to which was fixed a charming arch of the leaves of the desire-yielding tree, which was being moved).
(20) *inda-ṇīl'-aṁsu-kāla* (as dark as the rays shooting off from the sapphire. —Des. Det.
(21) *a-sīy'-aṁsu-sīy-aṁsu-ṇivvāraṇa* (surpassing the sun and the moon).—Bah.
(22) *ṇah'-ummilla-kantilla-divv'-attha-sohā-vaha* (bearing the charm of a celestial weapon, lustrous and hence glittering in the sky).—Up. Tp.
(23) *bhamma-piṅga* (reddish yellow like gold).—Des. Det.
(24) *satt'-acci* (the fire).—Bah.
(25) *rañjiy'-āsā-vaha* (which had rendered the extent of the quarters red).—Bah.
(26) *kitti-velli* (the creeper of glory).—Des. Det.
(27) *Das'-ās-āli* (the bee in the form of Rāvaṇa).
(28) *jāya-veya* (with a great speed).—Bah.
(29) *ku-dhīra* (a wicked person).—Des. Det.
(30) *aṇṇ-ekka* (many).—Ng. Det.
(31) *sama-sañjoya-viyakkhaṇa* (expert in uniting alike things).—Loc. Tp.

(10) Kumārapālapaḍibodha (Date 12th Cent. A.D.).—Gaekwad Oriental Series. (page 16).

Aha pāvaso payaṭṭo sampāḍiya-pahiya-hiyaya-saṅghaṭṭo

Samaraṭṭamāranaṭṭo kayambasandaṭṭhaalivaṭṭo. Jattha virahaggidajjhanta-virahiṇīhiyayaladdhapasareṇa dhūmabhareṇa ghaṇamaṇḍaleṇa maliṇikayam gagaṇam. Navamehapiyayameṇam samappiyam jattha taḍilayāloyam kaṇaya-mayābharaṇam piva payaḍanti disāpurandhīo. Navapāusanaravairajjaghosaṇā-diṁḍimo vva savvattha jaggaviyavisamabāṇo viyambhio mehagajjiravo Nivaḍanti māṇiṇīmāṇakhaṁḍaṇe vilasamāṇasattīo Jassim jaladhārāo aṇaṅgasaradho-raṇīu vva.

Analysis of the compounds found in the extract:

(1) *samāḍiya-pahiya-hiyaya-saṅghaṭṭa* (which brought about a union of the hearts of the travellers).—Bah.
(2) *sa-maraṭṭa-māra-ṇaṭṭa* (when, Cupid, the actor was wild with pride).—Bah.

(3) *Kayamba-sandatth'-ali-vatta* (when the Kadamba trees were bitten by the swarms of bees).

(4) *virah'-aggi-dajjhanta-virahiṇī-hiyaya-laddha-pasara* (which was spreading because of the hearts of ladies, which were burning with the fire of separation, as they were separated—from their lovers).

(5) *dhūma-bhara* (columns of smoke).—Gen. Tp.

(6) *ghaṇa-maṇḍala* (clusters of clouds).—Gen.Tp.

(7) *nava-meha-piyayama* (the lover in the form of the newly started rainy season).—Des. Det.

(8) *taḍi-lay-āloya* (brilliance of the streak of lightning).—Gen.Tp.

(9) *kaṇaya-may'-ābharaṇa* (golden ornament).—Des. Det.

(10) *disā-purandhio* (ladies in the form of the quarters).—Des. Det.

(11) *nava-pāusa-nara-vai-rajja-ghosaṇā-ḍiṁḍima* (drums which were being beaten in order to proclaim the rule of the newly installed king in the form of the rainy season).—Gen. Tp.

(12) *jaggaviya-visama-bāṇa* (which awakened the Cupid).—Bah.

(13) *meha-gajji-rava* (thundering of the clouds).—Gen. Tp.

(14) *māṇinī-māṇa-khaṁḍaṇa* (removing the pride of the haughty ladies).—Gen. Tp.

(15) *vilasamāṇa-satti* (whose power was being used in).—Bah.

(16) *jala-dhārā* (showers of rain).—Gen. Tp.

(17) *Aṇ-aṅga-sara-dhoraṇi* (series of the arrows of Cupid).—Gen. Tp.

2. A critical study of the compounds in the above illustrative extracts, taken from Pāli and Prākrit texts belonging to different periods, clearly shows that compounds of all types are existent even in the oldest MIA texts and inscriptions. The tendency to economise words and hence to combine two or more words in one is naturally present in all languages and in all ages.

It can be noted that whereas the number of compounds is limited in earlier texts like Pāli: Mahāparinibbāṇasutta, and Milinda-pañha, and Prākrit: Aśokan edicts, coins of Indo-Greek kings, Āyāraṅga etc., while in the later texts like Pāli: Hatthavanagallavihāravaṁsa, Sāsana-vaṁsa, etc., and Prākrit: Karpūramañjarī, Samarāiccakahā; Kumārapālapaḍibodha, Mahāpurāṇa, etc., compounds are very frequent.

Another obvious difference between the compounds found in the earlier and the later MIA texts is that the compounds existing in the former are very short, usually consisting of two members only, occasionally of three and very rarely of members more than three, while in the latter we meet with very very lengthy compounds, consisting of 7, 8 or 10 members.

Such lengthy compounds are not so common in Pāli, but in Prākrit they have become extremely popular with the classical poets. This naturally reminds us of the classical Sanskrit poets and prose writers, who took a peculiar delight in embellishing their works with numerous figures of speech and lengthy compounds running over lines and pages. Such compounds attracted these poets—and especially the authors of prose writings—so much so that Daṇḍin (6th Cent. A.D.) refers to 'Śamāsabhūyatva' along with the elegance of forceful words as constituting the very life of the prose.

Even a casual reading of Prākrit texts belonging to the classical period (i.e. from 4th Cent. A.D.) will clearly bring it to our notice that Prākrit poets and prose writers also could not escape the influence of this classical age. (See IX. 3).

3. As has already been alluded to, MIA grammarians deal with compounds with a bias for OIA grammar without bringing forth the special characteristics of compounds in MIA. It is, therefore, necessary to compare with a critical eye nominal composition in MIA with that in OIA.

To start with let us see:

(i) if nominal composition in MIA is just a blind imitation of that in OIA.

(ii) if it is following altogether different lines, or

(iii) if it has taken something from OIA and at the same time can show some innovations of its own.

A critical study will lead us to accept the third alternative as is made clear in the following lines.

4. As far as the types are concerned we do not find any innovation. All types viz. Dependent Determinative, Descriptive Determinative, Dvandva, Bahuvrīhi, Governing, Iterative and Syntactical have been taken up by MIA from OIA.

The number of Iterative compounds, especially the jingle words is far greater in MIA than in OIA (see VII. 23). The number of Syntactical compounds also has been increased in MIA. A growing language naturally goes on adding to the number of Iterative and Syntactical compounds. Prakrit being simpler than Sanskrit had a more free use in speech and as such could coin new Iterative and Syntactical compounds. Even a modern language like English makes use of a number of Syntactical compounds like 'a would-be-king (heir-apparent).

It has already been noted that in actual nominal formation also MIA has used OIA structure as its basis. Most of the primary and secondary suffixes have been inherited by MIA from OIA; but there are a few which have ceased to be productive in MIA stage. As against this some new suffixes also have been introduced by MIA. In verbal formations some derivatives from verbs have not passed into MIA, while it has increased vocabulary in other way by forming derivatives from the roots as well as from their substitutes.

Similarly the variety of nominal stem-endings is lessened in MIA; but the deficiency is made up by utilizing two types of stems—ordinary and extended—from those existing in OIA.

5. In the formation of compounds also we can find how the structure is common for OIA and MIA. The rules regarding the formation of compounds etc. have also been mostly taken up by MIA from OIA: but even then it will not be proper to say that MIA languages have blindly taken up each and every compound from OIA, with the normal phonological changes.

Let us for illustration take a noun stem—say *agni*—and take a stock of the compounds formed with it in OIA and in MIA; as found in the dictionaries. There are many compounds which are common to both, e.g.

(1) *agni-koṇa* (MIA: *aggi-koṇa*) meaning the south each.
(2) *agni-jvālā* (MIA: *aggi-jālā*) the flames of fire.
(3) *agni-deva* (MIA: *aggi-deva*)—the fire god.
(4) *agni-saṁskāra* (MIA: *aggi-sakkāra*)—funeral rites.
(5) *agni-hotra* (MIA: *aggi-hutta*) oblation to fire.
(6) *Agni-datta* (MIA: *Aggi-datta*) name of a person.

But we can also find many compounds, which are found in OIA, but are absent in MIA. e.g.:

(1) *agni-jāla* (a frothy substance emitted by the sea).

(2) *agni-jihva* (consuming the sacrifice through fire), *Agni-jvāla* (name of god Śiva), *Agni-traya* (the three sacrificial fires), *Agni-damanī* (name of a plant), *agni-dūta* (brought by Agni), *agni-dha* (the priest who enkindles sacrificial fire), *agni-nayana* (the act of carrying out the sacred fire), *agni-paridhāna* (ending the sacred fire with a screen), *agni-puccha* (extreme point of sacrificial fire), *agni-pratiṣṭhā* (consecration, especially of the sacrificial fire), *agni-prāyaścitta* (an expiatory act during the preparation of sacred fire), *Agni-rahasya* (the 10th book of Śatapatha Brāhmaṇa), *agni-vallabha* (tree), *agni-śikhā* (saffron), *Agni-ṣṭut* (the first day of Agniṣṭoma), *agni-ṣvātta* (tasted by funeral fire), *agni-sakha* (the wind), *agni-hvara* (making a mistake in the sacrifice), etc.

Reverse is the case with some compounds like the following:

Pā: *Aggi-khandh'-upamā* (the parable of flaming fire), *Aggi-gantha* (name of a text), *Aggi-jhāpana-tala* (name of a locality), *Aggi-datta-brāhmaṇa-vatthu* (title of a book), *aggi-papaṭikā* (a spark), *Aggi-māla* (name of an ocean), *aggi-mukha* (a kind of snake), etc.

Pk.: *Aggi-kumāra* (name of a person), *aggi-ṭhambhaṇī* (a lore nullifying the effect of fire), *Aggi-māṇava* (Indra in the northern quarter presiding over Agnikumāra gods), *aggi-vesa* (14th day of a month, 22nd muhūrta in a day), *aggi-sihā-caraṇa* (an ascetic possessing the power of moving through the flames of fire), *aggi-a* (dull), etc.

There are a few compounds which are common to OIA and MIA but with different meanings e.g. *agni-ja* in OIA is an epithet of Skanda, while in MIA *aggi-ja* has not got the specialized meaning and simply means 'born of fire'. *Agni-ṣṭha* means 'placed near fire' in Sk., while *aggi-ṭṭha* means 'a fire-place' in pā. and 'staying in fire' in Pk.

6. If we study these compounds more critically, we can observe:

(1) The compounds which are common to OIA and MIA are words in common use e.g. *Agni-koṇa, agni-hotra, agni-jvāla, agni-tāpa*, etc.

(2) The compounds which are found in OIA only are:

(i) words giving proper names of books and chapters like *Agni-rahasya* names of persons like *Agni-jvāla* (god Śiva), names of plants like *Agni-damanī*, etc., and

(ii) words dealing with various particular aspects of sacrifice e.g. *agni-nayana, agni-vihāra, agni-dha, agni-puccha, Agni-ṣṭut, agni-hvara*, etc.

As Buddhism and Jainism do not believe in the efficacy of sacrifice due to their preaching of ahiṁsā, these compound-words dealing with particular aspects of sacrifice are absent in Pā. and Pk.

(3) The compounds which are peculiar to MIA are:

(i) mostly proper names, names of persons like *Aggi-kumāra, Aggi-māṇava*, etc.; name of books, *Aggi-gantha, Aggi-datta-brāhmaṇa-vatthu*, etc., names of localities like *Aggi-jhāpana-tala*, etc., names of particular species like *aggi-muha*, etc.

(ii) and some words referring to particular customs and beliefs like *aggi-ṭhambaṇī, aggi-sihā-caraṇa*, etc.

Similarly a comparison of the compounds formed with the base *cetas* (MIA *ceta* and *ceto*) shows that MIA has got many compounds, which are not to be found in OIA, the reason being similar to that in the case of the base *agni*. *Ceta, citta* or *viññāṇa* forms an important factor in the Buddhist metaphysics.

Thus the compounds formed in a language cannot be independent of the religious and sociological aspect of the people speaking that particular language. Hence the vocabulary formed by compound words in MIA cannot be simply phonologically derived from that in OIA.

7. In order to arrive at a decisive conclusion about the nature of nominal composition in MIA, a further critical study can be pursued by analysing all the compounds in MIA, and subjecting each compound to a critical test whereby we shall be in a position to say whether it is inherited from OIA or newly coined in MIA.

The following criteria will be useful for such a critical test:

(i) *The evidence of Sandhi:*

Sandhi-rules in MIA deviate to a very great extent from those in OIA. Hence the evidence furnished by compositional Sandhi will be very helpful in deciding the inheritance or otherwise of a particular MIA compound.

If a compound retains OIA Sandhi, only with the necessary phonological changes, we can definitely say that the compound has been inherited from OIA. As against this if the compound strictly conforms to MIA Sandhi rules, we can point out the compound as being coined during the MIA stage.

(ii) *A study of the individual members:*

Stems in OIA and MIA are possessed of individual peculiarities, by which they can be easily distinguished from each other. e.g. stems ending in consonants, which are so common in OIA, are totally absent in MIA. Hence a compound formed with a stem, having consonantal ending clearly indicates its inheritance from OIA.

MIA often utilizes some extended stems derived from some declensional forms in OIA. These extended stems are peculiar to MIA only. As such compounds formed with such extended stems are definitely formed in MIA independently of OIA. Same is the case with compounds formed with Deśī stems.

(iii) *The evidence of grammatical forms:*

The system of OIA grammar is very complicated, while that in MIA much simpler. In a few MIA compounds, however, we meet with such grammatical

forms as are not allowed in MIA but are strictly peculiar to OIA. The inheritance of such compounds from OIA is quite obvious.

8. After applying the criteria like those enumerated above we can divide MIA compounds in the following categories:

(*a*) Compounds wholly inherited from OIA, with such changes as required by the rules of phonology.

(*b*) Compounds formed in MIA quite independently of OIA.

(*c*) The bases of the compounds inherited from OIA, but new compounds with it, introduced by MIA i.e., compounds which are partly inherited.

(*d*) Compounds incorporated by MIA from OIA, but with altogether different meanings, attributed to the same.

(*e*) Both members of the compounds, being individually present in OIA, but the compounds themselves being found in MIA only.

(*f*) Compounds or bases of compounds passed on from MIA to OIA.

(*g*) Compounds or campound-bases taken up by NIA from MIA, independently of OIA.

9. (A) Compounds can be classified as being inherited from OIA on the following different grounds:

(i) Sandhi: (1) Vowel Sandhi:

Pā.: *aggy'-agāra* (a house where fire is kept), *acc'-aṁkusa* (beyond the goad), *acc'-antam* (too much), *acch'-odaka* (with clear water), *aññ'-oñña* (one another), *ajjh'-attam* (within one's self, concerning the self), *anv-akkharam* (syllable by syllable, literally), *abbh-antara* (internal), *abhy-āgata* (a guest), *gav'-akkha* (a window), etc.

(2) Consonantal Sandhi:

Pā.: *dur-annaya* (difficult to understand), *nir-antaram* (always), *nir-a-vajja* (flawless), *vana-ppati* (a forest tree), *saḍ-aṅga* (having six parts), *chal-abhiñña* (possessed of six-fold knowledge), etc.

Pk.: (1) Vowel Sandhi: *acc'-ukkaḍa* (very fierce), *a-jar-â-mara* (free from old age and death), *ajjh'-appa* (mental), *abbh'-antara* (internal), *aṇṇ'-ôṇṇa* (each other), *āṇ'-esara* (a commanding officer), *ūṇa-oariā* (eating less than required), *khār'-odā* (name of a river), *gav'-akkha* (a window), *jacc-āsa* (a steed belonging to the best species), *babbh-āgama* (versatile), etc.

(2) Consonantal Sandhi: *cha-kkamma* (six-fold duties of a brahmin), *cha-ccaraṇa* (a bee), *cha-mmuha* (Kārtikeya), *jara-ggava* (an old bull), *jīva-mmutta* (attaining salvation while living), *dhaṇu-ddhara* (an archer), *pao-hara* (a cloud), *dur-āroha* (difficult to climb), *ṇir-āmaya* (healthy), *para-pphara* and *paro-pphara* (mutual), *pura-kkhāra* (putting forward), *maṇo-bhava* (Cupid), *vaṇa-pphai* (a forest tree), etc.

(ii) The compounds like the following can be classified as under (A) because of the evidence of Sandhi, and also because of the fact that after dissolving the Sandhi we get a stem with consonantal ending in the initial member:

Pā.: *khup-pipāsā* (hunger and thirst), *dig-ambara* (a Jain ascetic), *vaṇi-ppatha* (trade), *vāk-karaṇa* (talk).

Pk.: *khup-pivāsā* (hunger and thirst), *dik-kari* (a quarter elephant), *dig-ambara* (a Jain ascetic), *dhaṇu-ddhara* (an archer).

(iii) The following compounds can be put under (A) on the basis of Sandhi and moreover because of the fact that after dissolving the Sandhi we find in the initial members, such grammatical forms as are peculiarly OIA. e.g.

Pk.: *jara-ggava* (an old bull), *jīva-mmutta* (attaining salvation while living). Here the present participles *jarat,* and *jīvan* are formed with the suffix *-ant,* which normally changes to *-anta* in MIA. Hence these present participles are peculiarly OIA. These compounds must have been inherited from OIA.

(iv) The following compounds belong to category (A) because of the grammatical forms, which are definitely OIA.

Pā.: *gavam-pati* (a bull). (Though *gavaṁ* is given as one of the form of Gen. pl. of *go,* it is one of the historical forms). The compounds like *tiṭṭha-gu, vaha-gu,* etc., also have been inherited from OIA. *manasi-kāra* (a thought). The locative singular of *mana* should be *mane* or *manammi* or *manasmim* in Pāli. The form *manasi* is OIA. Hence the compound can be looked upon as being inherited from OIA.

Pk.: *gavam-pati* (a bull), *maṇasi-kāra* (a thought), *sarasi-ruha* (a lotus), *vacasi-haa* (non-plused in speech), *Judhi-ṭṭhira* (name of the eldest Pāṇḍava). The locative forms *maṇasi, sarasi, vacasi, judhi* are peculiarly OIA. In the compound *passao-hara* (a thief, snatching away a thing in the very presence of its owner), *passao* is phonologically derived from *paśyataḥ,* the Mas. Gen. sg. form of the present participle of √*dṛś.* The form is evidently OIA. Hence the compound is definitely inherited from OIA.

10. (B) *The Compounds formed in MIA*

(i) The following compounds clearly indicate their formation during the MIA stage on the basis of compositional Sandhi.

Pā.: *akkhi-añjana, akkh'-anjana* (an ointment for eye), *rāj'-aṅguṇa* (the royal courtyard), *ati-aggi* (too hot a fire), *att'-uññā* (despising oneself), *ūr'atthika* (a thigh bone), *anum-thūla* (small and large), *bahu-'tthika* (having many women), *sambojhi-y-agga* (the highest wisdom), *atta-d-attha* (one's own welfare), *atty-appa* (very few), *atr-icchā* (greed), *aggi-y-āyayana* (a house where fire is kept), *satthu-d-anvaya* (successor of the Master), etc.

Pk.: *a-icchā* (absence of desire), *ah'-inda* (king of serpents), *uda-ulla* (met with water), *kumbh'-ubbhava* (the sage Agastya), *du-ārāha* (difficult to be pleased), *mā-inda-jāla* (deceit, worldly life), *ratti-andha* (unable to see during night), etc.

(ii) The following compounds are formed with extended stems, and as such are formed during MIA stage.

Pā.: *addhāna-daratha* (fatigue of the journey), *addhāna-magga-paṭipanna* (one who has started on a journey), *vacī-gutta* (controlled in speech), *vaci-kamma* (behaviour in words), *vācā-yata* (restrained in speech), *vāyo-dhātu* (the wind element), *satthāra-damsana* (sight of the teacher) *gava-caṇḍa, candima-ppahā* (the moon light), etc.

Pk.: *addhāṇa-sīsaya* (the end of the path), *addhā-kheda* (exhaustion due to journey), *appāṇa-rakkhi* (protecting the soul), *gā-aṅka* (god Siva), *gāhā-vai*

(a householder), *nāvā-vāṇija* (a seafaring merchant), *āu-bahula* (having much water), *aṇṇāṇa-maṇasa* (ignorant).

(iii) Compounds like the following are formed with Deśī stems and hence obviously belong to MIA stage.

Pā.: *andu-ghara* (a prison), *abbhāghāta-nissita* (situated near a slaughter house), *āpāṇa-koṭi* (the end of life), *kakkhaḷa-kathā* (cruel words), *kaṭacchu-gāha* (a niggardly person), *kattāra-daṇḍa* (a walking stick), *kuṇḍaka-pūva* (a cake of husk powder), *ghara-visa* (a poison), *chava-dussa* (a miserable garment), *piloṭikā-khaṇḍa* (a piece of rag), *phāsu-vihāra* (comfort), *phussa-kokila* (a spotted cuckoo), *rumma-vāsi* (poorly dressed), *avijjā-laṅgī* (the bolt of Avidyā) *vaṇṇu-patha* (a sandy place), *sakhila-vācatā* (friendly speech), *sampha-palāpa* (frivolous talk), etc.

Pk.: *amba-dālaga* (a piece of mango), *asar'-āsaya* (cruel-hearted), *osa-caraṇa* (an ascetic who walks with a support of ice), *kaṇṭaga-bendiyā* (a thorny branch), *kuṭṭa-vāla* (an officer in charge of a fort), *khaṭṭā-malla* (confined to bed), *gali-bailla* (a wild bull), *goṇa-vai* (an owner of cattle), *ghaṅgha-sālā* (a resting place for the monks), *caṭṭa-sālā* (a school for children), *cāra-kkaya* (purchasing according to the desire of the seller), *cāraga-pālaga* (a scare crow), *chāhī-maṇi* (the sun), *jhañjha-kara* (causing quarrels), *jhāma-thaṇḍila* (burnt land), *tiṇṭa-sālā* (a gambling place), *ṭola-gai* (a defect in bowing down to the teacher), *tiṇṇa-viha* (three-fold,) *paṭṭa-kari* (the chief elephant), *phaḍu-vai* (a leader of a subordinate part of a group of ascetics), *pharusaga-sālā* (a potter's house), *phiṭṭā-mitta* (a travel companion), *viga-iṅgāla* (devoid of anger), *holā-vāya* (abusing), etc.

(iv) In the compounds like the following the compositional suffixes or samāsāntas used are such as are peculiar to MIA. Hence their formation belongs to MIA period. e.g.

Pā.: *a-duṭṭhulla* (not wicked),

Pk.: *savvatta-gamira* (going everywhere), *hīṇa-jāilla* (belonging to a low caste), *eka-gharilla* (brother-in-law), *paccha-vāilla* (partial), *cha-dhātura* (consisting of six elements), *ṇiva-taṇaa* (belonging to the king), etc.

(v) In compounds like the following, grammatical forms are formed in a manner not allowed in OIA. These must have been formed originally in MIA. e.g.

Pā.: *a-passitabba* (not to be seen), *an-antarāyikinī* (unprevented), *anu-pada-dhamma-vipassanā* (insight into individual states), *dukkh'-anupussanā* (realization of misery), etc.

(vi) The following compounds designate some technical aspects from Buddhism and Jainism and as such belong peculiarly to MIA. e.g.

Pā.: *acceka-cīvara* (a robe presented to a priest, not at the usual time), *aja-vata-go-vatā* (ascetics living as goats and as cows), *ati-arha* (*t*) (superior to an Arhat), *atireka-cīvara* (an extra-robe), *a-dinn'-ādāna* (a theft), *adhicca-samuppati* (spontaneous appearance), *paṭicca-samuppāda* (conditional origin), *nibbān'-adhimutta* (intent on Nirvāṇa), *abhijjhā-domanassam* (greed, wickedness), *mah-abhinikkhamaṇa* (renunciation), *abhibh'-āyatana* (one of the eight stages of mastery over the senses), *ahosi-kamma* (an act or thought whose karma has no

longer any potential energy), *ādīnava-saññā* (consciousness of misery), ***kasiṇ'-āyatana*** (the object of Kasiṇa exercise), *āveṇ'-upesatha* (a special fast), ***upahacca-parinibbāyi*** (coming to extinction after reducing the time of rebirths) ***rūpa-khandha*** (constituents of material quality), *saṅgīi-kāla* (the time of redaction of the Pāli cannon), *sammā-samādhi* (right concentration), etc.

Pk.: *airitta-sijj'-asaṇiya* (keeping a lofty bed and seat), ***a-kāma-ṇijjarā*** (destroying the karma by absence of desire), ***aṭṭhi-kāya*** (a conglomeration of parts), *arai-mohaṇijja* (a karma producing misery), ***āhā-kamma*** (preparing food for an ascetic), *iriyā-samii* (rules about walking, meant for ascetics) ***uvāsaga-paḍimā*** (a practice of restraint prescribed for a lay-follower), ***kacchabha-riṅgiya*** (a defect in salutation to a teacher), *kevala-ṇāṇa* (the perfect knowledge), ***gantum-paccāgayā*** (a type of alms round), *gacchā-vāsa* (living in a teacher's monastery), *chaüma-ttha* (not omniscient), *amāri-ghosa* (proclamation of non-violence), ***ṇiāṇa-kaḍa*** (one who has committed the fault of Nidāna), ***kāy-āsagga*** (standing in a motionless posture of the body, and reflecting over one's errors), ***tahā-gaya*** (a released soul), *thera-kappa* (rules of behaviour for a Jain ascetic), ***dūsamā-dūsamā*** (extremely bad time), *paḍucca-karaṇa* (a dependent act), ***pattea- or pacceka-buddha*** (a Jain ascetic enlightened of himself), ***pariggaha-veramaṇa*** (abstention from all possessions), *piṇḍa-vāya* (securing alms), ***posaha-paḍimā*** (a vow of observing fast), ***bodhi-satta*** (enlightened soul), ***viray'-âviraya*** (a Jain lay-follower), *sāta-veyaṇijja* (a karma causing happiness), etc.

(vii) Some of the compounds giving proper names of persons, localities, books, etc., are naturally peculiar to each language. e.g.

Pā.: *Aṇḍabhāri-sutta* (title of a book), *Mahā-parinibbāṇa-sutta* (title of a book), *Ambapāli-vana* (the grove of Ambapālī), *Agga-dhamm'-alankāra thera*, *Phalika-khacita-vihāra-vāsi- thera*, etc.

Pk.: *Viyāha-paṇṇatti* (the 5th Aṅga), *uttar'-ajjhayaṇa* (the first Mūlasūtra), *Aggi-jhāpaṇa-tala* (a particular locality), ***kavila-ḍolā*** (a particular insect), ***kacchāvai-kuḍa*** (a peak of a particular mountain), ***kamala-ppahā*** (name of a Vidyādhara queen), etc.

(viii) As already referred to many of the Syntactical and Iterative compounds are peculiar to each language. e.g. Syntactical.

Pā.: *aññad-attha-dasa* (one who sees the absolute seer), ***annad-atthu-abhinivesa*** (one who is prepared to change his views), ***idam-succ'-abhinivesa*** (adherence to one's dogmas), ***ehi-passika*** (open to all), ***ehi-sāgata-vādi*** (a man of courtesy), ***khalu-pacchābhattika*** (a person who refuses food offered to him after the normal time), etc.

Pk.: *alam-ala-vasaha* (a mighty bull), ***aham-inda*** (a proud fellow), ***kāhīi-dāṇa*** (a gift made with a hope of return), ***jampekkhira-maggira*** (begging to everybody whom he sees), etc.

Iterative

Pā.: *dev'-âti-deva* (god and more than a god), ***abal-âbala*** (foolish), ***chidd'-ava-chidda*** (torn asunder), ***kicca-kiccā*** (duties of all kinds), etc.

Pk.: *kallā-kallim* (every day), ***kuṇtala-viṇtala*** (magic and witchcraft), ***khaṇḍā-khaṇḍi*** (cutting into pieces), ***payalā-payalā*** (sleep while walking), etc.

(ix) In MIA we meet with quite a large number of compounds in which the normal order of members as prescribed by the OIA rule: *upasarjanam pūrvam*—is violated. Such compounds clearly indicate their formation being independent of OIA. e.g.

Pā.: *añjana-loma-sādisa* (with hair dark as colyrium), *addh'-ayu* (duration of life), *an-attha-pada-kovida* (unskilled in meaning and words), *āmutta-maṇi-kuṇḍala* (decorated with jewelled ear-rings), *kāla-kata* (dead), *jīva-soki* (leading a life of sorrow), *ṭhita-kappi* (waiting for a whole kalpa), *vīthi-citta* (process of cognition), *surā-pita* (one who has drunk liquor), etc.

Pk.: *akkanta-dukkha* (overcome with grief), *attha-siddha* (possessing ample wealth), *āu-bahula* (having much water), *ṇi-ṇṇāra* (one who has come out of a city), *pajjava-jāya* (having acquired), etc.

11. (C) *Partly inherited compounds*

In many cases MIA languages pick up a compound base, as existing in OIA and then form with it compounds, quite independently of OIA. Such compounds can, therefore, be described as being partly inherited from OIA.

In OIA e.g. the neuter stems ending in *-as*, when standing as initial members of compounds having the final *-as* changed to *-o*. When followed by sonants or soft consonants, according to the rules of OIA Sandhi. e.g. *ceto-vihāra* (thinking), *ayo-ghana* (a pestle, hammer), *ayo-jāla* (carrying iron snares), *mano-bhava* (Cupid), etc.

If the following member begins with a hard consonant the final *-s* remains unchanged e.g. *ceta-ssamādhi* (the calm of mind), *ayas-kapāla* (an iron pan), *ayas-kāma* (desirous of iron), etc.

But in MIA all these stems invariably end in *o*, whether the following consonant is sonant or non-sonant. e.g.

Pā.: *ceto-khila* (waste of heart), *ceto-paṇidhi* (resolution), *ceto-vihāra* (a thought), *ayo-kapāla* (an iron pan), *ayo-ghana* (an iron sledge), *ayo-saṅku* (an iron dart), *āpo-sama* (resembling water), etc.

The indeclinable *-namas* in Sk. appears in the Pk. compound *ṇamo-kāra* (bowing down) as *ṇamo*, though followed by *k-*. This phenomenon leads us to infer that the bases like *ceto, ayo, mano* etc., which are phonologically derived from OIA *cetas, ayas, manas* etc. have been inherited by MIA and have been used as common bases for all compounds formed with it. These *-as* ending nouns have two alternative forms in MIA e.g. *ceta* and *ceto*. The compounds formed with *ceta* belong to MIA type, while those formed with *ceto* can be described as formed in MIA, with the inherited base.

12. (D) There are many compounds which are common to OIA and MIA, but which have undergone a change of meaning or have taken an additional meaning in MIA, e.g.

Pā.: *a-kata-ññu* (knowing the uncreated), *agha-gāmi* moving through the sky), *an-oma-dassi* (possessed of supreme knowledge), *apalokana-kamma* (a work for which permission is necessary), *abbhāghāta-nissita* (situated near a slaughter house), *abhinihāra-kusala* (clever in endeavours), *yad-icchikam* (after one's desires), *kappaka-jātika* (belonging to the barber's class), *kāla-kesa* (with glossy hair), *diṭṭhi-samudāya* (origin of sophistry), *nivissa-vādi* (a dogmatist), *paṇidhi-kamma* (payment of a vow), *raṇam-jaha* (giving up desires, harmless *veda-gū*

(one who has attained the highest knowledge i.e. Buddha), *hadayam-gata* (learnt by heart).

Pk.: *ai-paṇḍia* (a fool), *addha-canda* (catching by the neck), *kama'ā-ara* (a rich person), *kaya-sekhara* (a cock), *kuṇḍa-dhāri* (obedient), *chatta-bhaṅga* (destruction of a kingdom), *jahā-jāya* (a fool), etc.

13. (E) There are a few compounds which are found in MIA only, but whose members are individually present in OIA also, e.g.

Pā.: *chanḍ'-agati* (wrong practice according to one's whims), *aṅguṭṭha-sineha* (extra-ordinary love), *anuvāda-vimutta* (free from censure), *antara-gavesi* (searching for fault), *saddh'-apadāna* (a legend). *Amarā-vikkhepia* (sitting on the fence), *udar'-âvadehakam* (eating to the full), *ā-māya-dāsa* (a born slave), *āhacca-vacana* (a proverbial saying), *uttari-manussa* (super-human), *kacchapa-loma* (an impossibility), *kumāri-pañha* (obtaining oracular answers from a girl supposed to be possessed by spirits), *kolaṅ-kola* (moving from clan to clan in saṁsāra), *cha-koṇṇa* (pupil), *hattha-sāra* (movable property), etc.

Pk.: *aṅka-dhāi* (a foster mother), *umbara-uppha* (extra-ordinary rise), *tul'-agga* (a coincidence), *dahi-uppha* (butter), *du-mmuha* (a monkey), *dhārā-vāsa* (a frog), *paṁsu-kiliya* (a friend from childhood), *puṇa-bbhu* (a woman marrying a second time), *mai-mohaṇī* (wine), *mahu-muha* (a villain), *mā-inda-jāla* (deceit, worldly life), *racchā-maya* (a dog), *rajju-sabhā* (a conference of writers), etc.

14. It is worth noting that the compounds which are peculiar to MIA belong to one of the following five classes (i) Proper names and technical terms from Jainism and Buddhism, (ii) refering to some social customs and superstitions. e.g. *kumāri-pañha, kumbhi-pāga*, etc. (iii) compounds giving restricted meanings. e.g. *umbara-uppha, kacchapa-loma, dhārā-vāsa*. etc. (iv) compounds with an ironical meaning. e.g. *kopina-niddaṁsi* (shameless), *khaṭṭā-malla* (confined to bed), *racchā-maya* (a dog), *duddha-gandhia-muha* (a child), etc. (v) tautological compounds like *abhinīla-netta-nayana* (with bluish eyes), *kappāsa-picu* (cotton), *pacch'-anutāva* (remorse), *path'-addhā* (extent of the path), *āuha-ghara-sālā* (a store of weapons), *tam-andhayāra* (darkness), *mā-inda-jāla*, etc.

15. It can thus be easily noticed that nominal composition in MIA is not a blind imitation of that in OIA. Though the structure itself has been inherited from OIA, the actual formation is in many cases original.

One of the important innovations introduced by MIA in nominal composition is that it does not care much for the rules prescribing the order of the members of a compound as laid down in OIA grammars. (Pāṇini II. ii. 30 to 34). Especially the rule: *Upasarajanam pūrvam* which is strictly followed in OIA is often left out of consideration in MIA compounds, as already referred to in (B) viz. 10. (viii).

Numerous illustrations can be quoted to prove how the order of members is quite immaterial in MIA compounds. e.g.

(i) Mahāpurāṇa LXXII. 1 contains the following illustrations:

(1) *tārayā-ūriy'-ayāsa-saṅkāṣa-baddh'-ujjal'-ullovaya* (with a bright cloth canopy resembling the sky, scattered over with stars).

In OIA the compound would appear as *baddha-tārakā-pūrit'-ākāśa-saṁkāś'-ojvala-candropaka.*

(2) *māṇikka-samukka-jambukkaya* (with the clusters of rubies hanging down).

The order in OIA would be *sanmukta-māṇikya-stabaka.*

(3) *pakkhi-sehīra-sāraṅga-māyaṅga-ukkiṇṇa-ruv'-aṅkiya* (which was possessed of the figures of birds, lions, deer and elephants, inscribed on it).

The form of the compound in OIA would be:
utkīrṇa-pakṣi-siṁha-sāraṅga-mātaṅga-rūp'-âṅkita.

(ii) Samaraiccakahā, page 239.

(1) *viiṇṇa-maṇi-rayaṇa-maṅgala-paḍiva-saṇāha* (which was possessed of auspicious lamps decked with gems and jewels).

OIA would give the compound as:
maṇi-ratna-vikīrṇa-maṅgala pradīpa-sanātha

(2) *jaraḍha-viddum'-ayamba-ghaḍiya-pallaṅka-sa-ṇāha* (which had a bedstead, looking reddish as it was set with ripe coral).

The proper order should have been:
jaratha-vidruma-ghaṭit'-atāmra-paryaṅka-sa-nātha.

16. (F) The foregoing sections viz., 10 to 15 clearly show that nominal composition in MIA did not simply mean phonological derivation from the existing OIA forms, and that it is characterised by a few innovations of its own.

A more critical study further shows that nominal composition in MIA was such an active force that OIA also has later borrowed a few compounds and compound-bases from the same.

(1) *Devānam-priya* (beloved of gods).

This particular compound is existent in MIA since as early a period as Aśokan inscriptions and edicts. The very fact that it is utilised as an attribute of the great Aśoka puts forth clear evidence to say that in the earlier days it must have been used in a good sense only. If the later derogatory sense viz. a fool, were associated with it in those days, none would have used it in connection with a great king like Aśoka.

The compound was incorporated in OIA as devānām-priya later, through the influence of MIA, and its original meaning was changed, the compound now possessing a derogatory sense. Such a change of meaning is not uncommon as can be seen after a critical study of historical linguistics. (See 12 [D]).

This compound is totally absent in early OIA literature. It has been simply illustrated by Kātyāyana in his Vārttika on Pāṇini VI. iii. 21, and as such is used in Sanskrit lexicography only.

(2) *dū-ṇāśa* (inaccessible) and *dū-ṇāsa* (indestructible).

The particular Sandhi in case of these two compounds puts forth sufficient evidence to prove that these have been taken up by OIA from MIA.

No doubt *dus* and $\sqrt{}$*naś* the two components forming these compounds have been individually taken from OIA, and then the compounds were formed as follows: *dus-nāśa* . . . . *dur-nāśa* in OIA. According to the rules of philology it was changed to *duṇṇāśa* and *duṇṇāsa* in MIA. The compounds further appeared as *dūṇāśa* and *dūṇāsa,* as the disappearance of gemination of a consonant and the resultant lengthening of the previous vowel is a characteristic of MIA. These MIA compounds, passed into OIA as early as the Vedic

period. *dū-ṇāśa* appears in RV III. 55.8 and *dū-ṇāsa* in RV VI 27.8 and in Śatapatha Brāhmaṇa it is used as the name of an Ekāha sacrifice. The compounds are referred to in Kātyāyana's Vārttika No. 5 on Pāṇini VI.iii.109.

(3) *kāka-peya* (full to the brim)

This compound is found even in the oldest MIA texts like Mahāparinibbāṇa-sutta. In MIA it appears in two forms kāka-peya and kāka-peyya, generally qualifying a river as *kāka-peyyā*. In OIA this compound is not used anywhere in literature. It is found in the Mahābhāṣya of Patañjali on Pāṇini II.i.33. Such words must have been illustrated by grammarians, because they might have been used by people in speech due to the influence of MIA.

(4) *accha-bhalla* (a bear).

Both the components in this compound look characteristically MIA, the two being derived from *ṛkṣa* and *bhadra* in OIA respectively.

The compound *accha-bhalla* is thus MIA in nature. It is included in Sanskrit lexicons only, evidently through the influence of MIA. The compound is never met with in Sanskrit composition elsewhere.

(5) The compounds like *kaṇṭhā-kaṇṭhi* (a duel in which each opponent catches the other's neck), *daṇḍā-daṇḍi* (a duel fought with staffs) etc., have been only illustrated in grammatical books in OIA. In MIA we find quite a large number of such compounds, generally ending in *ī*, freely used in composition. e.g. *khaṇḍa-khaṇḍī* (cutting to pieces), *sarā-sarī* (a duel fought with arrows), etc. Such compounds also might have been borrowed by OIA from MIA.

(6) Besides these compounds, there are a few words in OIA, which can be looked upon as borrowings from MIA, for various reasons.

A study of words in a Sanskrit dictionary clearly brings to our notice that there are many words, marked with the syllable L, meaning thereby that the particular word exists in Sanskrit lexicography only and is not used elsewhere in literature. In most of the cases such words happen to be those which have been incorporated in Sanskrit lexicography due to the influence of some spoken dialect. Such words can be traced to MIA in many cases, and to Dravidian languages in some cases.

There are other pieces of evidence also why we look upon these words as not originally belonging to OIA :

(i) Some of these words happen to be technical terms from Buddhism and Jainism, hence we can definitely say that these were included in Sanskrit lexicons through the influence of MIA. e.g. *ādīnava* (distress), which is used in Sk. in lexicons only, while in MIA compounds like *ādīnav'-anupassi* (realizing the danger), *ādīnava-pariyesanā* (search for danger), *ādinava-saññā* (consciousness of danger), etc., have been formed with it.

(ii) Some of these words contain such groups of conjunct consonants as do not seem to belong to OIA, but are peculiarly MIA in nature e.g. *kkha*, *ggha*, *ṭṭha*, etc. We can, therefore, infer that these also must have passed into OIA lexicons from MIA e.g. *kakkhaṭa* (hard, solid) is used by Sk. lexicographers only. In Pāli *kakkhala* (harsh, hard), is used in a number of compounds like *kakkhlaa-kathā* (cruel words), *kakkhaḷa kamma* (cruelty), *kakkhaḷa-bhāva* (rigidity), etc. Hence Sk. *kakkhaṭa* must have come into the lexicons through

MIA *kakkhaḷa*. Originally, however, that also comes from Sk. *karkaśa*, which is an onomatopoetic word.

(iii) Such words borrowed from other dialects appear in Sanskrit in two forms (*a*) vernacularised and (*b*) hyper-Sanskritised. These borrowing of OIA from MIA can be traced with the help of the rules of philology. (For details see *Prākrit Languages* by DR. KATRE, pp. 65 to 73).

(1) Words like *vikaṭa* (fierce), *utkaṭa* (intensive), etc., which can be derived from *vi-kṛta* and *utkṛta* may be looked upon as coming from MIA.

(2) *iṅgāla* (fire) might have come into Sk. through MIA, where Sk. *aṅgāra* appears as *iṅgāla*.

(3) Words in which the diphthongs *ai* and *au* are substituted by *e* and *o* may come from OIA e.g. *kekeyi* for *kaikeyi* which occurs in Sk. lexicons only.

(4) The words containing cerebral or a group of cerebrals may be looked upon as coming from MIA, e.g. *muṇḍa* (shaved), *kaṭa* (a mat), *kuṭṭima* (floor), etc.

(5) The words in which *jya* is substituted by *jja*, *dra* by *lla* etc., also might have come from MIA into OIA.

(iv) On the basis of Sandhi as peculiar to MIA, some words like *titau* (a sieve), *pra-uga* (forepart of a shaft of a chariot), etc., have often been described as Prākritisms in the Veda. However, we cannot be certain about such words. Some of these like *titau* might have Dravidian origin also.

17. (G) Compounds borrowed by NIA from MIA, independently of OIA:

The influence that nominal composition in MIA has exercised over that in NIA languages, like Marathi, Gujarati and Hindi, is really enormous. All grammatical forms, case terminations, etc., have been passed on to NIA from OIA, through the medium of MIA which has left its traces on the same. e.g. Nom. pl. of the personal pronoun asmad in Marāṭhī is *āmhī*, which comes from Pk.-*amhe*.

Some of the OIA derivative suffixes became more common in NIA, because of the frequency of their use in MIA e.g. *āla, ālu*, etc.

Some of the newer suffixes introduced by MIA also became popular in NIA languages. e.g.-*ḍa* as a pleonastic and derogatory suffix.

The Vocabulary of OIA was incorporated by NIA languages through MIA.

In some cases the meaning of a word in OIA might be changed during MIA stage. In a number of cases NIA languages employed that particular word in MIA meaning. e.g. *ariṣṭa* in OIA means safety as in *ariṣṭagātu* (having a secure residence), *ariṣṭa-tāti* (security), etc. while in Marāṭhī it means danger e.g. Tyācyāvarce mothe ariṣṭa ṭalale (He escaped a very great danger). In this particular case MIA might be responsible for this change of meaning. In Pāli the word is used in both these meanings viz. safety and danger. Abh. 822 says: *ariṭṭham asubhe subhe*. It is used in the sense of safety in *Ariṭṭha--kathā*, *Ariṭṭha-sikkhā-pada* etc., while it is used in the sense of danger in compounds like *diṭṭh'-ariṭṭha* (one who has realized the danger of death), *ariṭṭha-kaṇṭaka-sadisa* (troublesome), etc.

A study of vocabularies of NIA languages indicates that the influence of MIA vocabulary is greater on them than that of OIA in a number of cases. (For details see *Prākrit languages* by DR. KATRE, pp. 74-77).

Some of the compounds, which are peculiar to MIA only later became quite common in NIA. The Prākrit compound *umbara-uppha* (an extraordinary rise) was used in Marathi as *umbarāce-phul* meaning an extraordinary occasion.

Many of the iterative compounds and jingle words in MIA were freely used by NIA languages who also added to the same. (See VII. 11, 12).

18. A critical study of nominal composition in MIA thus clearly indicates that it has some peculiarities of its own; and being an active force it has left its traces on OIA as well as on NIA languages.

The present investigation is just an humble attempt based on an analytical study of the compounds in MIA dictionaries—to discern some of the peculiarities of nominal composition in MIA and to trace its influence on OIA and NIA languages in a few particular instances. As such it does not claim to have dealt with the subject in its entirety. A study of the subject with a greater critical acumen is worth being pursued.

CHAPTER I

INITIAL MEMBERS OF COMPOUNDS

1.1 A detailed analysis of the initial members of compounds puts forth the following results: The initial member of a compound may be a noun, an adjective, a numeral, a prefix or preposition, an adverb, a gerund or absolutive and very rarely a phrase or a verb in its inflected form. This does not mean, however, that all parts of speech can appear as initial members of compounds[1] e.g. except for past passive participles other participles seldom occupy the initial position in compounds. A compound is defined in Saddanīti as *Nāmopasagganipātānaṁ yuttattho samāso*.

1.2 A large number of compounds is formed with nouns as initial members. These nouns fall into two main groups: (*a*) Simple nouns, and (*b*) Verbal nouns.

(*a*) Simple nouns fall into three classes, masculine, feminine and neuter. They can be further subdivided according to their final syllable.

As no vocable in MIA ends in a consonant, or in vowels ṛ and ḷ these divisions are much less than those in OIA.

(i) *Masculine nouns ending in -a:*

Pā: *aṁsa-kuṭa* (shoulder joint), *akkha-chinna* (with broken axle), *guṇ'-aḍḍha-* (great because of merits), *atta-ja-* (a son), *addhāna-*[2]*magga* (the path of journey),

[1] Cf. W. 18.

[2] 'The weak stem extended by -a gave rise to the forms *attanehi*, *attanesu*. In the same way a stem addhāna was abstracted out of the strong grade form of *addhan* (way, time); *atīta-m-addhāne* (in past time), Jāco III 43, *addhāna-magga-paṭipanno* D. 1. 1-3. Also in Pk. there are forms such as Sg. Nom. *addhāṇo*, *muddhāṇo*.'—*Pāli Literature and language* by Wilhelm GEIGER, 92, p. 131.

ācariya-vāda (traditional teaching), *kām-abhibhū* (overcoming passions), *kāla-kata* (dead), *gantha-pamocana* (release from the fetters of the body), *rāja-dhānī* (a capital city), *Satthāra*[1]*-dassana* (a sight of the Master).

Pk : *aṅka-dhara* (the moon), *āya-gutta* (self-controlled), *kāma-dheṇu* (desire yielding cow,) *jīva-dayā* (compassion for all beings), *deva-diṇṇa* (given by gods), *manta-siddha* (one who is proficient in all charms), *rāya-saddula* (a sovereign king), *loga-jattā* (the ways of the world), etc.

(ii) *Masculine nouns ending in -i:*

Pā: *aggi-hotta*—(fire offering), *asi-tharu* (the hilt of the sword), *ahi-vijjā* (snake-charm), *bali-puṭṭha* (a crow), *hatthi-pabbhinna* (a furious elephant), etc.

Pk: *acci-māli* (the sun), *ari-damaṇa* (destroying the enemy), *kai-rāya* (a great poet), *giri-aḍi* (a mountain river), *Pāṇi-ggahaṇa* (marriage), *hatthi-rayaṇa* (the best elephant), etc.

(iii) *Masculine nouns ending in -ī:*

Pā : *senanī*[2]*-kuṭilatā* (strategy).

Pk : *aggaṇī* (a leader) in *aggaṇī-bhāva* (leadership).

(iv) *Masculine nouns ending in -u:*

Pā.: *aṁsu-māli* (the sun), *ketu-kāmyatā* (desire for prominence), pitu[3]-ghātaka (patricide), satthu[4]-anvaya (a follower of the master), *hetū-vāda* (proclaimer of the cause—name of a sect), *teu-kāya* (a body belonging to the fire-type).

Pk : *uru-daggha* (knee-deep), *uu-sandhi* (a link between two seasons), *teu-kaya* (body belonging to fire-type); *pasu-bhūya* (like a beast), *sattu-i* (defeating a foe), etc.

(v) *Māsculine nouns ending in o:*

Pā: *gav*[4]*-assā* (cattle and horses), gava-canda (fierce towards cows), *gavam-peti* (a bull), *gav'-accha* (a window).

[1] Here the original stem is *satthar* (teacher) from OIA *śāstṛ*: In compound the usual base is *satthu*. This was abstracted out of these *u*-forms from which Inst. Sg. *satthunā*, Gen. Sg. *satthunam*, *satthussa*, etc., can come. A stem *satthāra* was abstracted from Acc. Sg. *satthāram*, on the analogy *kammāra-kammāram*. From it are derived Inst. Pl. *satthārehi*, Gen. Pl. *satthāránam* etc. —Geiger 90; Mog. Sutta refers to the change of nouns ending in *-tṛ* standing as initial member of compound to *-ara* or *āra* in III 63, and to -ā in III.64.

[2] As a matter of fact *senā-nī*, *agga-ṇī* are themselves compounds, but have been treated as substantives in traditional grammar, e.g. Pāṇini gives the declension of *senānī* separately.

[3] Strictly speaking *pitu* is not a substantive ending in *-u*. It corresponds to *ṛ* in OIA and *-ar* in MIA. In compounds the OIA *-ṛ-* of the stem appears as *-u-* in Pāli. —Geiger 90.

[4] Out of the OIA diphthong stem *gau* some forms have been retained, e.g. Gen. pl. *gavam*. *Gava-* is a new stem from which Dat. Gen. Sg. *gavassa*, Loc. Sg. *gave* are formed. In compounds *gav'-akhha* and *gav'-assā* the stem, or the whole compounds might have been inherited from OIA. We have one more form of *go-* viz. *goṇa*, derived from Acc. Sg. *goṇam*, Acc. pl. *goṇe*, Gen. pl. *goṇānam*. —Geiger 88. It appears as *gā* in the Pk. compound *gā-aṅka* (God Śiva). A new extended stem *gāvī* also has been formed in Pk and Pāli. It is referred to by Pattañjali, while commenting on Vārtika 6. —Pischel 393, Saddanīti, p. 210.

Pk: *gā-aṅka* (god Śiva), *gav'-akkha* (a window), *go-ula* (cow-pen) *goṇa-vai* (an owner of cattle,) *go-yara* (a meadow).

(vi) *Neuter nouns ending in -a:*

Pā: *agga-jivhā* (tip of the tongue), *aggha-kāraka* (a valuator), *anīka-ttha* (a warrior), *khetta-sāmika* (owner of the field), *ghar'-āvāsa* (household life), *camma-naddhu* (a drum), *brahma-cāri* (leading a pious life), etc.

Pk: *amaya-kara* (the moon), *gaha-vai* (a house-holder), *ṇāma-muddā* (a signet ring), *tanta-ṇṇu* (knowing the technique), *phal'-āvaha* (yielding fruit), *balacchi* (poison), *hiayam-gama* (captivating the heart), etc.

(vii) *Neuter nouns ending in -i:*

Pa: *akkhi-roga* (eye-disease), *aṭṭhi-cammam* (bones and skins), *vāri-da* (a cloud), etc.

Pk: *acchi-vi-acchi* (mutual attraction), *dahi-uppha* (butter), *vāri-rāsi* (the ocean), etc.

(viii) *Neuter nouns ending in -u:*

Pa: *ambu-ja* (a lotus), *aru-gatta* (with sores in all the body), *āgu-cāri* (one who does an evil act), *cakkhu-dada* (one who gives the eye of consciousness), *dāru-yanta* (a wooden mill), *madhu-kara* (a bee), etc.

Pk: *uḍu-va* (the moon), *dāru-saṅkama* (a wooden bridge), *dhanu-ddhara* (an archer), *vatthu-vijjā* (the science of engineering), etc.

(ix) *Neuter nouns ending in -o*[1]*:*

Pa: *ayo-ghana* (a sledge hammer), *ceto-vimutti* (emancipation of heart), *chando-viciti* (a prosody), *tapo-kamma* (ascetic practice), *tejo-kusiṇa* (contemplation of fire), *mano-java* (swift as mind), *rajo*[2]*-dhātu* (dust element), *vāyo*[3]*-dhātu* (the wind element).

Pk: *ao-ghaṇa* (iron hammer), *ambho-ruha* (a lotus), *pao-hara* (a cloud), *maṇo-bhava* (cupid), *siro-maṇi* (the chief, prominent), *tao-kamma* (penance), *mano-jja* (charming), etc.

(x) *Feminine nouns ending in -ā:*

Pa: *santh'-agāra* (a council hall), *aññā-paṭivedha* (attainment of Arhatship,) *jarā-maraṇ'-anuyāyi* (subject to old age and death), *avijjā*[4]*-khandha* (an aggregate of ignorance), *īsā-danta* (having teeth as long as a ploughpole), *kīlā-gola* (a ball for play), *nāvā*[5]*- tittha* (a ferry), *senā-pacca* (position as a general), etc.

1 See I.10.

2 OIA *rajas* appears in various forms when used as initial members of compounds in Pāli e.g. (i) on the analogy of *aya, ceto*, etc., *rajo-dhātu* (dust element). (ii) *rajā-patha* (a dusty place) (iii) *rajas-sira* (with dusty head).

3 The masculine noun *vāu* appears as *vāo* in neuter form here. It is formed on the analogy of *ayo, rajo, tejo*, etc.—See Saddanīti p. 120.

4 *avijjā* strictly speaking is itself a Ng. Determinative compound. So also *a -māri.*

5 From the OIA diphthong stem *-nau-*, a new feminine stem ending in *ā* viz. *nāvā* has been formed in Pāli. It might have been extracted from OIA Acc. Sg. *nāvām*. In Pk. it is *ṇāvā*. —GEIGER 88, PISCHEL 394.

Pk: *addhā*[1]*-cheda* (a small measure of time), *āṇā-īsara* (a commanding officer), *ukkā-vūya* (falling of a meteor), *kamalā-ara* (a rich person), *khaṭṭā-malla* (confined to bed), *khamā-vai* (a king), *Gengā*[2]*-soa* (flow of the river *Gaṅgā*), *gāhā*[3]*-vai* (a house-holder), *culā-maṇi* (the crest jewel), *ṭiṇṭā-sālā* (a gambling hall), etc., *phiṭṭā-mitta* (a travel companion), *ṇāvā-vāṇija* (a sea-faring merchant)

(xi) *Feminine nouns ending in -i:*

Pā: *añjali-kamma* (respectful salutation), *jāti-jar'-abhibhūta* overcome (with miseries of birth and old age), *itthi-dhana* (dowry), *khanti-bala* (one whose strength is patience), *jagati-ppadesa* (a spot in the world), *dabbi-ggāha* (one who holds a spoon), etc.

Pk: *añjali-karaṇa* (salutation), *atti-hara* (killing the disease), *amāri-ghosā* (proclamation of non-violence), *ādi-mokkha* (release from the worldly existence), *itthi-kathā* (a talk about ladies), *kitti-hara* (giving fame), *kucchi-sūla* (stomach-ache), *gaṇṭhi-chea* (a pick-pocket), *ghaḍi-janta* (a water-wheel), etc.

(xii) *Feminine nouns ending in -ī:*

Pā: *aṭavī-saṅkopa* (unrest in forest), *Ambapāli -vana* (the grove of Ambapālī), *kelī-sīla* (unreliable), *gopānasī-vaṅka* (as crooked as a raft), *paveṇī-pālaka* (a guarding of tradition), *mahī-tala* (the ground), *vacīgutta*[4] (controlled in speech), etc.

Pk: *kumbhī-pāga* (cooking in vessel, a torture in hell), *ṇaī-ṇāha* (the ocean), *dhī-dhana* (a learned person), *pīi-maṇa* (delighted), *meiṇī-sāmi* (a king).

(xiii) *Feminine nouns ending in -u :*

Pā: *andu-ghara* (a prison), *āgu-cāri* (one who does an evil act), *camu-nātha* (a general of an army), *tanu-ja* (a son), *dhātu-kusala* (skilled in elements), *dhenu-pa* (a calf), *mātu-pakkha* (resembling the mother), etc.

Pk.: *āu-*[5] *bahula* (having much water), *taṇu-bhū* (a son), *phaḍu-vai* (a leader of the subordinate group of ascetics), *māu-piu* (parents), *vijju-meha* (a cloud accompanied by lightening).

(xiv) *Feminine nouns ending in -ū :*

Pa.: *vadhū*, *-sassū*, etc. *sassu-sasure* (mother-in-law and father-in-law), *sassu-deva* (worshipping one's mother-in-law as god).

Pk.: *vahu-gharaṇī* (a newly wedded girl), *vahu-hāḍiṇī* (a woman marrying a man whose first wife is living), etc.

[1] The origin of this noun can be traced to OIA *adhvan* (masc.). Its nominative singular form *addhvā* gave rise to a new stem *addhā* in MIA. As it ends in *ā* it was transferred to feminine gender. Change of genders in such cases is common, e.g. OIA *vartman* (nt) gave rise to *vaṭuma* (nt) in Pā., *vaṭṭa* (mas., nt.) and *vaṭṭā* (fem.) in Pk. and further *vāṭa* in Marathi.

[2] See I, 8.

[3] It is an extended stem from *gaha-* formed on the analogy of *nāvā*.

[4] *vacī* is a base used as initial member of compound only. It comes from OIA (nt) noun *vacas* and is formed on the analogy of *vāci* in *vāci-karma*, etc.

[5] Pāia Saddamahaṇṇavo gives it as a Deśī noun. As PISCHEL suggests it might have come from the Nom. pl. of OIA feminine noun *āpas*. Its form in Ardha is *āo* and in Deśī *āu*.

(xv) *Feminine nouns ending in consonants:*[1]

Pā.: *khup-pipāsa* (hunger and thirst), *dig-ambara* (a Jain ascetic), *vāk-karana* (conversation).

Pk.: *khup-pivāsā* (hunger and thirst), *dik-kari* (a quarter elephant).

1.3. Among masculine and neuter nouns a majority is made up by nouns ending in *-a*. Next to these come nouns ending in *-i* and *-u*. Among feminine nouns a large number ends in *-ā*. Then come those ending in *-i*, *-ī*, *-u*, and *-ū*.

1.4. As initial member of a compound, a noun always stands in its stem-form, losing its case, number and in most of the cases its gender also. e.g., in the compound *kaṭṭh'-aggi* (the fire kindled with wooden sticks), the initial noun *kaṭṭha* is in genitive plural form *katthāṇam*; but being an initial member of a compound it loses its case termination and stands in its stem for *kaṭṭha*. Similarly *aggiṇā-daddha* (burnt by fire) becomes *aggi-daddha*. As initial member a noun does not possess any number also. It may be singular or plural, e.g. in *aggi-daddha* if *aggi* is singular, in '*kaṭṭh'-aggi*' kaṭṭhānam is a plural form. It cannot be said to possess a gender also; except when it is in feminine form, as the stem forms for masculine and neuter nouns happen to be the same. Even in case of feminine nouns the form of the initial member is many a time masculine as in *Gangā-soa* (flow of the river Gaṅgā), *kumāra-samaṇā* (a young nun), *himsa-maṇa* (desire to kill), etc. This change of initial feminine nouns and adjectives to masculine forms is often met with in Bahuvrīhi compounds[2] e.g. *dīgha-janghā* (a lady with long legs), *kalyāṇa-bhariyo puriso* (a person, having an excellent wife), etc.

1.5 Occasionally, however, case-endings of initial nouns are preserved. As Prof. MACDONELL[3] suggests this may be due to words frequently in juxtaposition being permanently joined together.

Accusative[4] is the most common among case-endings thus preserved, e.g. *attam-tapa* (one who tortures oneself), *arindama* (one who defeats the enemies), *oham-tara* (one who crosses a stream), etc.

Next to the accusative comes the locative case in this respect e.g. *ante-vāsi* (a disciple), *khe-ara* (a bird), *vane-ja* (born in woods), *divi-bhava* (of divine existence), etc.

Other cases like the instrumental, genitive, dative, etc. also are sometimes preserved. e.g. *hīnāy'-āvatta* (returned to the world) *gavam-pati* (a bull), *dāsiyā-putta* (a term of abuse)[5] etc.

1.6 There are some nouns especially the Deśī ones which stand as initial members of compounds only,[6] but are never used independently in composition. e.g. *ghara* (nt. meaning a poisonous drink) is used only in the compound *ghara-visa* (a poison).

[1] As a matter of fact no vocable in MIA ends in a consonant. As such OIA *kṣud* changes to *khudā* in MIA. Similarly OIA *diś* appears as *disā* in MIA, but here these nouns are ending in consonants because, the whole compounds have been inherited from OIA. These nouns have no independent existence in MIA. Saddanīti refers to the change in this compound in Sutra 744.

[2] Cf. W. 20; Pāṇini, II. i. 70; Saddanīti, 714-15.

[3] Vedic Grammar, 242. [4] For details see IV. [5] Cf. W. 19. [6] Cf. W. 18-C.

1.7 Most of these nouns are borrowed from OIA being either Tadbhava or Tatsama; but there are a few nouns which are peculiar to MIA only. These are known as Deśī nouns, the term Deśī being interpreted in two ways:

(i) those which cannot be philologically traced to any noun in OIA and (ii) those which can be found in OIA, but are used in MIA in some peculiar meaning, e.g.

Pā: *andu* (fem.—meaning fetters) as used in *andu-ghara* (a prison,) *kuṇḍaka* (masc.—meaning husk), as used in *kuṇḍaka-pūva* (a cake of husk-powder), *piloṭikā* (fem.—meaning a rag) as used in *piloṭikā-khaṇḍa* (a piece of rag), *saṁpha* (masc.— meaning a joke), as found in *sampha-palāpa* (a frivolous talk), etc.

Pk: *osa* (masc.—meaning ice) as in *osa-caraṇa* (an ascetic who walks with a support of ice), *kuṭṭa* (masc. nt., meaning a fort) as in *kuṭṭa-vāla* (an officer in charge of a fort), *ghaṅgha* (masc.—meaning a monk) as found in *ghaṅgha-sālā* (a resting place for monks), *caṭṭa* (masc. nt., —meaning a child) in *caṭṭa-sālā* (a kindergarten school), *cāra* (masc. —desire, liking) in *cāra-kkaya* (purchasing according to one's sweet-will), *ciñcā* (fem. —meaning grass) in *ciñcā-purisa* (a scare crow), etc.

1.8 Like other nouns feminine nouns also stand in their stem-forms when used as initial members of compounds; but in some cases they undergo a change and appear to stand in masculine forms.[1] e.g. *Ganga-soa* (flow of the river *Gaṅgā*). Here *Gaṅgā* is shortened to *Gaṅga*, *kumāra-samaṇā* (a young nun), *kumārī* is changed to masculine form, *hiṁsa-mana* (desire to destroy), *mālagara* (a gardener).

The final long vowels of feminine nouns standing as initial members of compounds are often shortened, shortening of final *ī* being very common. e.g.

Pā: *avani-pa* (a king), *kadali-phala* (the fruit of plantain tree), *sanghāṭi-paṭṭa-civara* (robe and garment) etc.

Pk: *kayali-hara* (a plantain bower), *puḍhavi-kāiya* (a substance belonging to earth-type), *ṇai-nāha* (the ocean), etc.

1.9 A noun standing as the initial member of a compound many a time undergoes various modifications e.g. *udaka* (Pk. *udaga*, uaa) gives many compounds like

Pā: *udak'-aṇṇava* (water-flood), *udaka-kicca* (libation of water), *udaka-bindu* (a drop of water), *udaka-rahada* (a lake), etc.

Pk: *udaga-gabbha* (a cloud), *udaga-maccha* (a part of the rainbow), *udaga-vatthi* (a leather bag for holding water), etc.

But in some compounds it appears as *uda*, and sometimes as *daka*.[2] e.g. *uda-*

Pā: *uda-kaccha* (watery soil), *uda-kumbha* (a water jug), *uda-kanti* (descent into the water), *uda-dhi* (the ocean), *uda-patte* (a bowl of water), *uda-pāna* (drinking water), *uda-bindu* (a drop of water), *uda-hāraka* (a water carrier), *uda-hāriya* (going for water).

[1] Cf. W. 21, Saddanīti, 716; Mag. Sutta III. 67.

[2] According to Mag. Sutta *udaka* changes to *uda* if followed by *kumbha*, *patta*, *bindu* (III, 72), or if it is the initial member of a compound giving a proper name e.g. *uda-dhi*, *udu-pāna* (III 71), and changes to *daka* if followed by *rakkhasa* and *sota* (III, 73).

Pk: *ua-sindhu* (the ocean), *ua-hi* (the ocean), *uda-ulla* or *olla* (wet with water), *uda-gattābha* (name of a Gotra), *uda-hi* (the ocean), daka (*daga*—Pk.).

Pā: *dak-āsaya* (living in water), *daka-ja* (aquatic), *daka-rakkhasa* (a water sprite).

Pk: *daga-gabbha* (a cloud), *daga-tuṇḍa* (a particular bird), *daga-pañca-vanna* (a particular god, a planet), *daga-pāsāya* (a mansion built with crystal), *daga-pippalī* (a particular plant), *daga-bhāsa* (a particular mountain), *daga-mañcaya* (a couch of crystal), *daga-maṇḍava* (a pandal where water is leaking or a pandal built of crystal), *daya-mattiyā* (wet earth), *daga-rakkhasa* (a water insect shaped like a water sprite), *daga-raya* (a drop of water), *daga-vaṇṇa* (a particular planet), *daga-vāraya* (a small water jug), *daga-sīma* (a particular mountain).

In some Pāli compounds *uda* appears in its older form *udan* also: *udañ-jala* (water), *udañña-vanta* (rich in water).

In OIA also *udaka* sometimes appears as *uda* and as *daka*. Monier Williams dictionary gives 55 compounds with *uda* and 3 with *daka*.[1]

The kinship terms like *mātu*, *pitu*, etc. when standing as non-final members of a Dvandva compound have the final *-u* changed to *-ā* e.g., *matā-pitaro* (parents), *mātā-pitā-bhātā-bhaginiyo* (mother, father, brother and sister).[2]

In Pāli the stem *mātar* appears in four different forms in componds (i) *mātā* as in *mātā-pettika* (having mother and father), *mātā-maha* (*maternal grand-father*), etc. (ii) *māti* as in *māti-pakkha* (the mother's side) etc., (iii) *mātu* as in *mātu-gāma* (woman folk), *mātu-ghātaka* (a matricide), etc., (iv) *matti* only in the compound *matti-sambhava* (born from a mother).

Similarly *pitar* appears in three forms: (i) *pita* as in *pita-putta* (father and son), (ii) *piti* as in *piti-kicca* (duty of a father), (iv) *pitu* as in *pitu-rakkhita* (guarded by a father).

In Prākrit also *māyā* has four compound-bases: (i) *māyā* e.g. *māyā-pii* (parents), *māyā-maha* (maternal grand-father), etc., (ii) *māi* as in *māi-ghara* (temple of a goddess), *māi-maha* (a sacrifice in which mother is to be offered as oblation), etc., (iii) *māu* as in *māu-ggāma* (woman folk), *māu-cchā* (aunt), etc., (iv) *māārā* as in *māārā-hara*[3] (temple of a goddess), etc.

Similarly *piu* (father) appears in three forms (i) *piā* as in *piā-maha* (grand-father, god Brahmā), (ii) *pii* as in *pii-vaṇa* (a cemetery ground), *pii-hara* (father's house), etc., (iii) *piu* as in *piu-kula* (father's family), *piu-cchi* (aunt), etc.

Sometimes *ka* (*a*) is added to some of these bases pleonastically, e.g. *piua-kama* (father's lineage), etc.

The noun *jāyā* if followed by *pati* in the Dvandva compound is changed to *jāyam* or to *dam.*[4]

The nouns ending in *tu tṛ* -OIA have the final *-u* optionally changed to *-ara*[5] or *-āra* when standing as the initial members of compounds, e.g. *satthu-d-anvaya*

[1] Pāṇini gives the rules for the change of *udaka* to *uda* in VI. iii. 57–60.

[2] See Saddanīti, 730.

[3] It is one of the new extended stems formed in MIA. It can be explained as coming from the Nom. pl. of *mātṛ* in OIA.

[4] See Saddanīti, 731; Mog. Sutta, III. 70.

[5] See f.n. 3, vide Mog. Sutta, III. 63.

(successor of the Master), *satthāra-dassana* (sight of the master), *mātā-pitaro* (parents), *mātara-pitaro* (parents).

The diphthong stem *gau* in OIA appears in more than one form in MIA.

Pā.: (i) *go* as in *go-cara* (a pasture), *go-pāla* (a cowherd), etc.

(ii) *gava* as in *gava-caṇḍa* (fierce towards cows), *gavam-pati* (a bull), etc.

(iii) *goṇa-sira* (wild ox).

Pk: (i) *go* as in *go-ula* (a herd of cattle), *go-ṭṭha* (a cowpen), etc.

(ii) *gava* as in *gav'-akkha* (a window), *gav'-aliya* (a life pertaining to cattle), etc.

(iii) *gā* as in *gā-anku* (god Śiva).

In OIA the base is *go* only. It becomes *gava* due to vowel assimilation only as in *gavākṣa* (a window), *gavāśva* (cattle and horses), etc.

The neutar noun *raja* (dust) has four different compound bases in Pāli:

(i) *rajo-dhātu* (dust element), *rajo-mala* (dust and dirt, etc.,) (ii) *raja-renu* (dirt and dust), *raj'-agga* (a heap of dust), etc. (iii) *rajā-patha* (dusty place), (iv) *rajas-sira* (with dusty head).

In Prākrit it has three bases:

(i) *rao-hara* (one of the implements of a Jain ascetic), (ii) *raya-ttāṇa* (one of the implements of a Jain ascetic), (iii) *rayas-salā* (a menstruating woman).

In OIA also three bases *raja, rajā* and *rajas* are found. Out of these *rajas* remains unchanged if followed by harsh consonants, but is changed to *rajo* if followed by soft consonants.

In OIA compounds there is a tendency towards utilising weak forms of stems; and this tendency is partly reflected in MIA also, e.g. out of the two forms *pantha* and *patha* OIA prefers *patha* as compound base. In MIA both are used as compound bases e.g., *patha* as in:

Pā: *patha-addhāna* (stretch of the path), *patha-gamanā* (going on their course—said of stars); etc., *pantha*—as in *pantha-gū* (a traveller), *pantha-ghāta* (highway robbery), *pantha-sakuṇa* (a bird offered as a sacrifice to the goddess presiding over the roads), etc.

In Prākrit only the weak stem has been used in *paha-desaya* (a guide).

1.10 A few initial nouns deserve careful notice, e.g.

Pā: *ayo-ghaṇa* (a sledge hammer), *ceto-vimutti* (emancipation of heart), *chando-viciti* (a prosody), *tapo-kamma* (ascetic-practice), *tejo-kasiṇa* (contemplation of five), *mano-java* (swift as mind), etc.

Pk.: *ao-ghaṇa* (iron hammer), *ambho-ja* (a lotus), *pao-hara* (a cloud), *maṇo-bhava* (cupid), *siro-maṇi* (the chief, prominent), *tao-kamma* (penance), *maṇo-jja* (charming), etc.

Here the initial nouns do not seem to stand in their stem forms, but curiously enough end in *-o*, which at first sight may be confused with their nominative singular form. The *o* ending of these nouns, however, is to be explained on quite different grounds. All these compounds have been incorporated in MIA from OIA, or have been formed just after the manner of OIA. In OIA all these nouns *ayas, ambhas, āpas, cetas, chandas, tejas*, etc., in *-as*. As initial members of compounds they stand in their stem-forms *ayas, amphas, tejas*, etc. Now the *-as* ending regularly gives *-o* in MIA. In OIA they end in

-*o* only when followed by a soft consonant like ***ceto-vihāra, mano-gutti,*** because of the OIA sandhi rules.

In MIA all these nouns ending in -*as* have been taken up as compound bases after changing them to *o* ending according to the normal phonological rules, these nouns have no independent existence in MIA composition; though their corresponding -*a* ending forms like ***ceta, aya,*** etc., are used.

This clearly indicates the inheritance of these compound bases from OIA. Otherwise the regular compounds in MIA would have been **aya-ghana, *ceta-vimutti, *ambha-ja, *āpa-rasa, *aya-kapāla,* etc.[1]

This phenomenon throws an important light on the history of MIA languages. In the course of their development MIA languages coined some compound words of their own, while some were taken up from OIA either ad-verbatim, or with the normal phonetic changes.

1.11 Besides simple nouns verbal nouns also can at times stand as initial members of compounds, though not so commonly as final members, e.g. action nouns: *bhava-dukkh'-aggi* (the fire of worldly misery), *nibbāṇ'-odhimutta* (intent upon salvation), *anukaraṇa-sadda* (onomatopoetic word), *anurodha-virodha* (compliance and dislike), *bodhi-satta* (an enlightened being), *saṅgīti-kāla* (the time of redaction), etc.

Agent nouns: Their appearance in initial members is as rare as it is common in final members of compounds. Only a few compounds with agent nouns in -*aka* and -*tu* as initial members are found, e.g., ***satthu-d-anvaya*** (a follower of the Master).

1.12 Pronouns of all types like personal, relative, interrogative, etc., can often be met with in initial members of compounds.[2] In such cases the compounds may be (i) Tatpuruṣa like *tad-attha* (for that sake), *par-attha* (good of others), etc. (ii) Descriptive Determinative like *annad-attha* (another object), *sabba-kammāṇi* (all works), *kim-purisa* (an insignificant person), etc. (iii) Upapada Tatpuruṣa like *aham-daṁsi* (a proud fellow). (iv) Bahuvrīhi like *aṇṇa-dhammiya* (a follower of another religion). (v) Iterative like *aññ'-oñña* (each other), *aṇṇam-aṇṇam* (mutually), etc. or (vi) Syntactical like *aham-inda* (a proud fellow), *idam-sacc'-abhinivesa* (adherence to one's dogmas), etc.

The interrogative pronoun *kīm* is used in a derogatory sense in a few compounds like *kiṅ-nara* (a superhuman being) half man, *kim-puṁsa* (wild man of the woods), *kim-pakka* (a doubtful i.e. a poisonous fruit).

1.13. Next to nouns we can find adjectives standing as initial members of compounds. For convenience they can be divided into five groups as follows: (*a*) Adjectives of Quality, (*b*) Adjectives of Quantity, (*c*) Numerals and Ordinals, (*d*) Verbal Adjectives like past passive participles and gerundives, (*e*) Possessive and other adjectives formed with Taddhita suffixes.

(*a*) As an initial member of a compound an adjective invariably remains in its stem-form, not following the general rule 'An adjective always agrees with the noun qualified by it in gender, number and case.' Hence the form of an adjective remains the same whether the following noun has masculine, feminine or neuter gender and whether it is in singular or plural number. e.g. ***agga-purisa***

[1] Mog. Sutta refers to this phenomenon as the change of -*a* to -*o* in Sūtra III. 58, 59, but does not put forth any reason for this change. [2] Cf. W. 35.

(a leader), *agga-mahesi* (the chief queen), *agga-nagara* (the best city). So also *agga-ṇagara, agga-ṇagarāi.*

Almost all adjectives found in OIA are present in MIA also. Most of these adjectives end in *-a*, and a few in *-i*, and *-u*.

Sometimes the suffix *-ka* (*ya* or *-a* in Pk) is added to these adjectives pleonastically, e.g. *khudda- khuddaka* (small), *garu- garuka* (heavy), etc.

1.14. Like Deśī nouns there are some adjectives which are peculiar to MIA only.

e.g. Pā.: *kattara-daṇḍa* (a walking stick), *phussa-kokila* (a spotted cuckoo), *olārik'-attha* (material object, -Sk. *audārika* (is not used in this sense), *sakhila-vācatā* (friendly speech), *sampha-palāpa* (frivolous talk).

Pk: *asar'-āsaya* (cruel hearted), *kāla* (meaning shining) as in *kāla-kesa* (an epithet of Gautam—with glossy hair), *jhāma* (burnt) as in *jhāma-thaṇḍila* (burnt land), etc.

1.15. Among adjectives of quality *mahat* is very common. In MIA it occurs in two forms[1]: (i) *maha* as in Pā: *maha-ggata* (enlarged), *maha-bbhaya* (terror) etc. Pk: *maha-kavva* (an epic), *maha-risi* (a great sage), etc.

(ii) *mahā* as in Pā: *mahā-upāsikā* (a great female follower), *mahā-nibbāṇa* (the great Nirvāṇa), etc. Pk.: *mahā-kai* (a great poet), *mahā-niddā* (death), etc.

Its very form is suggestive of its inheritance from OIA *mahat*. Saddanīti, 710 explains that the original adjective is *mahat*, and it is changed to *mahā*. In compounds it is sometimes changed to *maha* (Saddanīti, 713).

The adjective *putha* (different), *pṛthag* in OIA, becomes *puthu* if followed by *jana* according to Mog. Sutt. III 61. We can further modify the rule that *putha* becomes *puthu* if followed by a word meaning people, e.g. *puthu-sattā* (common people). In Prākrit the form is *puḍho* as in *puḍho-jana* (common people).

The adjective *bṛhanta* in *bṛhant'-arañña* (a big forest) is an extended form of OIA *bṛhat* which is originally present participle of √ *bṛh* to grow.

The adjective *sad* (good) is also incorporated in MIA from OIA where it is originally a present participle of √*as* to be, as in *sad-attha* (a good thing), *sa-urisa* (a good person), etc.

1.16. Besides simple adjectives we find adjectives of quality formed with combinations of various parts of speech:

(i) a preposition or a prefix + a noun e.g. *anuloma* (favourable) *anu-kūla* (favourable), *anu-rūpa* (suitable), *ajjhatta* (referring to the soul), etc. (ii) a preposition or a prefix + an adjective e.g. *anupiya* (favourite), *anupubba* (earlier), *abhinīla* (dark blue) *abhi-nava* (brand new), etc. (iii) a negative particle + a past passive participle treated as an independent adjective e.g. *a-bhūta* (without an origin, wonderful), *amiya* (limitless much), etc. (iv) a negative particle + an adjective treated as an independent adjective e.g. *anicca* (temporary), *asubha* (inauspicious), etc. (v) adjectives formed with the addition of the adjectival suffix *majja* e.g. *pupphamaya, aye-ma.*

1.17. There are a few words which are used both as nouns and as adjectives e.g. *anta* in *van'-anta* (boundary of a forest) is a noun, while in *anta-kiriya* (the

1 The form is contracted with the following *i* to *e*, and with following *u* to *o*, because of vowel assimilation.

obsequies) it is an adjective, agga in *jīh'-agga* (tip of tongue) is a noun but in *agga-parisa* (a leader) it is an adjective.

Pā.: *Pāpa* in *pāpa-bhīru* (afraid of committing sin) is a noun, but in *pāpa-purisa* (a villain) it is an adjective.

1.18. There are a few adjectives which have no independent existence, but can be used as initial members of compounds only e.g. *pasata* in *pasata-miga* (a spotted antelope), *phussa* in *phussa-kokila* (a spotted cuckoo), *phussa-ratha* (a wonderful state-carriage running of its own accord), *kattara* in *kattara-daṇḍa kattara-yatthi* (a walking stick), *kattara-ratha* (an old chariot), *kattara-suppa* (a winnowing basket), etc.

1.19. With an adjective of quality as initial member a compound may be Tatpuruṣa, Descriptive Determinative, Bahuvrīhi or Dvandva.

1.20. A few compounds have adjectives of quantity as initial members e.g. *app'-aggha-*(cheap), *sabb'-aṭṭhaka-*(a royal gift in which groups of eight things are given), *addha-khetta* (half of the field), etc.

The words *anega-* and *ananta-* are used as adjectives of quantity; but as a matter of fact they themselves are compound words, *anega-* being formed with the negative particle *an* and the numeral *ega*, and *ananta* being formed with the negative particle *an* and the noun *anta*.

1.21. A compound, with an adjective of quantity as initial member may be Descriptive Determinative, Bahuvrīhi or Upapada Tatpuruṣa.

1.22. (*c*) Compounds with numerals as initial members are not uncommon in Pāli and Prakrits. Cardinals like *ega, dvi, ti* (Pk. *-ega, di, ti*) etc. often stand at the beginning of compounds. *Dvi, ti* and *catu* appear in various forms here i.e. they have more than one compound base.

Pā: *dvi* appears (i) as *dvi* in *dvi-ja* (a brahmin), *dvi-'ha* (two days), (ii) in its diaeretic form in *duvi-ja* (a tooth), (iii) in its secondary compound base *dve* in *dve-patha* (border path), (iv) in contracted base *di* in *di-guṇa* (double) and (v) in its reduced form *du* in *du-jjivha* (a serpent), *du-vidha* (two-fold). Saddanīti refers to one change only and that is of *dvi* to *dve* in Sūtra 750. Mog. Sutta gives more detailed rules for the above changes as follows: *dvi* changes to (i) *du* if followed by *vidha, paṭṭa, ratti, aṅga* and *hṛdaya* III. 91. (ii) to *di* if followed by *guṇa, ratti, go, pada, sata, sahassa* and *vacana* III. 92. (iii) to *dva* if followed by *ti* III. 93.

Similarly *ti* appears as *ti* in *ti-catu* (three or four), *ti-piṭakam* (a collection of the three Piṭakas), etc. In *te-māsa* (a season), *te-vijja* (possessed of three-fold knowledge), etc. its secondary base is used.

Catu remains unchanged in *catu-kaṇṇa* (four cornered), (ii) takes *r* at the end if followed by a vowel e.g. *catur-anga* (four-fold) and (iii) is changed to *cātu* in *cātu-ddisam* (comprising the four quarters), etc.

The numeral *cha* (six) is optionally changed to *sa* if followed by *aha* and *āyatana* according to Mog. Sutta III. 62.

Pk: *di* (i) remains unchanged in *di- 'a* (a brahmin), *di-'a* (an elephant) etc., is changed to (ii) *duin du-akkhara* (a eunuch), *du-jīha* (a serpent, a villain), etc. and (iii) appears as *do* in *do-muha*[1] (a serpent, a villain), *do-khaṇḍia* (cut into two), etc.

[1] if *do-muha* is not from * *dommuha* ⋖ OIA. *durmukha.*

(i) *ti* remains unchanged in *ti-kālam* (the three times), *ti-goṇa* (a triangle), etc. (ii) while it is changed to *te* in *te-ālīsa* (forty-three), *te-indiya* (a creature with three senses), (iii) it appears as *tiṇṇa* in *tiṇṇa-viha* (three-fold), *tiṇṇa-bhaṅga* (cut into three pieces), (iv) *cau* appears as *cāu* in *cāu-jjāma*[1] (the four great vows), *cāu-mmāsia*[2] (pertaining to the four months) etc., while in *cau-gai* (the four stages), *cau-dasa*, (fourteen) etc. it remains unchanged.

Ordinals also often stand as initial members of Descriptive Determinative Compounds e.g. *paḍhama-divasa* (first day), *cauttha-pāṭha* (fourth lesson), etc.

1.23. Verbal adjectives in *-ta* popularly known as past passive participles are very common as initial members of compounds. They may give (i) a Descriptive Determinative like *alīta-aṁsa* (the past), etc. (ii) a Bahuvrīhi like *āhiy'-aggi* (one who keeps the fire enkindled in the house), etc. (iii) an Upapada Tatpuruṣa like *kaya-ggha* (ungrateful). (iv) a Dvandva like *atīt'-anāguta-paccupannā* (the past, the future and the present). (v) a Tatpuruṣa like *atīta-pucchā* (a question about the past). (vi) an Iterative compound like *Buddh'-ânu-Buddha* (Buddha after Buddha), etc.

Some of these past participles are used as Substantives e.g. *suya* (knowledge), *bhūya* (a creater), *Buddha* (an enlightened soul), etc.

Gerundives also very often occupy initial position in compounds, giving various types of compounds, (i) a Descriptive Determinative like *neyya-attha* (suggested meaning), (ii) a Bahuvrīhi like *dayya-dhamma* (a gift), (iii) a Dvandva like *khajja-bhojja* (eatable and drinkable substances).

Gerundives like *gujjha* (a secret), *kicca* (work), *kattabba* (a duty), etc. are used as Substantives.

The present participle *arahanta* also has been used as a Substantive.

1.24. Adjectives formed with Taddhita suffixes like *-aka-* (*-aya-*), *-ika-* (*-iya-*), *-i(n)-*, *-illa-*, *ālu-* etc. are very commonly met with in composition. They sometimes stand as initial members of compounds, though not so commonly as their final members. e.g.

Pā: *āgarika-bhūta* (leading a householder's life), *addhika-jana* (travellers), *dakkhiṇey'-aggi* (one of the three sacrificial fires), etc.

Pk: *pahika-sālā* (an inn), *gāmma-kathā* (a gossip), etc.

These adjectives generally give a Tatpuruṣa or a Descriptive Determinative Compound.

1.25. Prepositions[3] like *ava- apa-*, *anu-*, *ati-*, *abhi-*, etc. very often stand at the beginning of compounds. They are originally adverbial in nature and as such generally qualify adjectives and Substantives e.g. *ai-paṇḍu* (extremely white), *adhi-rāja* (a supreme king), etc.

Because of their adverbial character they naturally combine with verbal nouns and verbal adjectives. e.g. *pari-nibbāṇa* (the great Nirvāṇa), *adhi-kodhita* (greatly excited), etc.

Besides these adverbial prepositions, we can also meet with prepositions governing the following Substantives by case relation. e.g. *ati-arahat* (superior to an Arahat), *adhideva* (concerning gods), *paro-paññāse* (more than fifty), etc.

In compounds these prepositions many a time undergo various changes e.g.

[1] Unless ∠-OIA *Cāturyāma.* [2] Unless ∠-OIA *Cāturmāsya.* [3] Cf. W. 29.

ava- is contracted to *o-* in *o-gāḍha* (diving deep), *o-hita* (attentive), etc. *anu* is lengthened to *ānu* in *ānu-pubbi kathā* (graded sermon).

The initial *a-* of prepositions *abhi, api* is often dropped e.g. *pidhāna-phalaka* (covering board).

The prepositions often appear in their contracted forms in vowel assimilations. e.g.

ati- becomes *acc-* as in *acc-ankusa* (one who does not care for a hook). *acc-appa* (very little), etc. *abhi-* becomes *abbh-* as in *abbh'-antara* (inwards), etc, *pati-* becomes *pacc-* as in *pacc-akkha* (before the eyes).

This contraction can be explained on the basis of inheritance of these compounds from OIA, where *ati + aṅkuśa* becomes *atyankuśa, abhi + antara* becomes *abhyantara, prati + akṣa* becomes *pratyakṣa*, etc. because of the OIA sandhi rules.

With a preposition as initial member a compound may be Prādi, Governing or Bahuvrīhi.

1.26. Prefixes[1] like *pra-, vi-, nis-, upa-, apa-, ava-*, etc. are very common as initial members of compounds. From Ṛgvedic times prefixes or Upasargas were treated as independent words, as is evident from the fact that in the pada-pāṭha of the ṛks in the Ṛgveda they possess independent accent. Not only this but they are sometimes separated from the corresponding verbs by a number of intervening words. Thus in the Ṛgveda a verb like *adhi-gacchati* was treated as a compound word. Following this line its verbal noun *adhi-gamana* also later on came to be looked upon as a compound word. Such compounds are classed as Prādi compounds. e.g. *ati uttama* (excellent), *nir-adhipati* (without a master), *vi-mana* (dejected), *adho-kata* (turned down), *pa-kopa* (agitation), etc.

Each of these prefixes possesses some meaning and as such brings about a change in the meaning of the word, to which it is joined, e.g. *upa* means near as in *upa-kaṇṇakajappi* (whispering in the ear), *upa-deva* (a minor god), etc. *ut*-means 'above' as in *um-mūla* (with roots out), *pra* means much as in *pra-netar* (the best leader), *pa-kopa* (agitation), etc. *sam* means together as in *saṅ-gama* (union), *a* means a little as in *ā-amba* (reddish) and so on.

Among these prefixes *su* (good), *dus* (bad) are very common[2] as initial members of compounds. They can combine with simple Substantives as in *su-jana* (good people), *du-ggandha* (bad smell), forming Determinative compounds generally and Bahuvrīhi compounds occasionally. They can often combine with (i) past passive participles as in *duk-kaḍa* (done badly), *su-gata* (the Blessed one), etc., and (ii) Gerundives as in *dus-sajjha* (difficult to be achieved); *su-du-piccha* (very difficult to be seen), forming Determinative compounds. They can also combine with verbal nouns as in *dur-abhigama* (difficult to be had), *su-kara* (easy), etc. giving Bahuvrīhi and Upapada Tatpuruṣa compounds.

Prefix *sa* means (i) along with i.e. it is a remnant of *saha* in *sa-devaka*[3] (along with gods), etc., and (ii) the same or like i.e. a remnant of *samāna*[4] as in *sa-bambhacāri* (a coreligionalist), *sa-kumāra* (of the same age), etc. It invariably gives a Bahuvrīhi compound.

1 Cf. W. 30. 2 Cf. W. 33. 3 Cf. Saddanīti 746 Mog. Sutta III. 78–80, 82.

4 According to Mog. Sutta III. 83, 84 *samāna* changes to *sa* if followed by *pakkha, jāti, ratti, janapada, gotta, vaṇṇa*, etc. Cf. Saddanīti 745 also.

1.27. Besides these prefixes we meet with the particles[1] *kā*, *ku* and *kad* meaning bad e.g. *kā-purisa* Pk. *kū-urisa* (a bad person), *ku-kicca* (a bad person), *ku-haṇa* (poor), *ku-diṭṭhiya* (holding bad views), *kad-anna*, *kay-asaṇa* (bad food) etc. Traditional grammars[2] explain *kā* and *kad* as coming from *ku*. According to Saddanīti 719, and Mog. Sutta III. 107 *ku* becomes *kad* if followed by a vowel. *ku* is changed to *kā* (i) if it means 'a little' as in *kā-lavaṇa* (a little salt), (Saddanīti 720, Mog. Sutta III. 108) (ii) if followed by *purisa* (Saddanīti 720), or if it means bad (Mog. Sutta III. 109). The compound *ku-nnadi* (a small river) is formed with *kun-nadi*, wherein *kun* is a substitute for *khudda* according to Saddanīti 744.

The interrogative pronoun *kim* also is used like a particle giving a derogatory sense, at the beginning of compounds, e.g. *kim-purisa* (a wildman of the woods, or a superhuman being), *kim-kara* (a servant), etc.

1.28. The appearance of negative particle *a-* which becomes *an-* before vowels—is very common at the beginning of compounds. Negative particles[3] form an important factor in all languages. They give the antonyms of the words, to which they are prefixed.

A negative particle can combine with

(i) a simple noun as in *a-kāca* (without a defect), *a-khetta* (barren soil), *a-dhamma* (sin), *An-aṅga* (cupid), *an-attha* (a danger), etc.

(ii) a simple adjective like *a-kilāsu* (un-tiring), *a-garu* (light), *an-uttara* (the best), etc.

(iii) a past passive participle e.g. *a-kaṭa* (natural), *a-diṭṭha* (not seen), etc.

(iv) a gerundive e.g. *a-kattabba* (that which should not be done), *a-khobbha* (imperturbable), *a-kkhohaṇijja* (one, who cannot be agitated), etc.

(v) With a verbal noun as in *a-gutti* (non-control), *a-daṁsaṇa* (disappearing), *an-anuyāyi* (without a follower) etc.

(vi) an adjective with Taddhita suffix e.g. *a-lajjira* (shameless), *a-māyāvi* (not deceiving), *a-celaga* (without a garment), *a-kāci* (without a defect), etc.

Negative particles generally give the antonyms of the corresponding words; but at times the meaning indicated is not total absence, but presence in a slight degree. e.g. *a-dhaṇa* (poor) *a-kāleṇa* (very shortly), etc.

The negative particle *na* > *ṇa* in Pk-, though common in composition is very rare as the initial member of a compound; yet a few compounds of the type are available. e.g. *na-ga* (a mountain), *ṇa-santi-para-loga-vāi* (not believing in liberation and the next world), *n'-eka* (many), *n'-eḷa* (devoid of fault), etc. Traditional grammars look upon *na* as the basis and explain its change to *a-* and *an-* as follows:

Na changes to *a-* when standing as the initial member of a Tatpuruṣa or a Bahuvrīhi compound.[4]

When followed by a vowel *a* is changed to *an*.[5] However, *na* remains

[1] Cf. W. 34. [2] Cf. Pāṇini II. i. 65. [3] Cf. W. 31.

[4] Cf. Saddanīti 717, Mog. Sutta. III. 74.

[5] Cf. Saddanīti 718, Mog. Sutta. III. 75.

unchanged[1] in *na-kula* (a mangoose), *na-puṁsaka* (an eunuch), *na-kkhatta* (a constellation), etc., and *na-ga* (a mountain). In *nega* and *neḷa, n* is as a matter of fact the remnant of *an.*

In some compounds two negative particles seem to have been used instead of one, e.g. *Ana-hia* (not advantageous), *aṇa-raya* (without a king), *ana-vajja* (that which should be followed). But these compounds can be explained as formed with one negative particle only if we take into account MIA Sandhi rules, e.g. *anavajja* can be split up as *anu-a-vajja,* the prefix *anu* simply emphasising the negative sense of a.[2]

Besides *na, a* and *an* some prefixes like *nis, vi, apa,* etc., also indicate a negative sense. e.g. *ni-pphala* (fruitless), *ni-ggantha* (without fetters, released), *vi-mala* (clear), *apa-devatā* (an evil spirit), *ava-meha* (cloudless). etc.

With a negative particle as the initial member a compound may be Negative Determinative or Negative Bahuvrīhi.

In compounds with more than two members sometimes the negative particle is connected with the immediately following member only, both together then joining with the remaining part of the compound e.g. *a-datt'-ādāna* (a theft), *a-cakkhu-daṁsaṇa* (supernatural sight), etc., but sometimes the remaining part of the compound is as a whole connected with the negative particle, which, therefore, negatives the meaning of the whole compound. e.g. *an-anna-tulla* (incomparable), *a-jāta-sattu* (one without an enemy) etc.

1.29. Adverbs as initial members.

Very often adverbs also can occupy the initial position in compounds.[3] All adverbs found in OIA are met with in MIA also. e.g. adverbs of place like *atta, tattha, iha,* etc., adverbs of time like *ajja, ssuve, ahuṇā, ante,* etc., and adverbs of manner like *evam, jahā, isi, uccā, ittham,* etc.

From the grammatical point of view, they fall into two groups (i) simple adverbs like *atta, evam, jahā, jāva* etc. and (ii) adverbs formed from nouns and adjectives with the addition of certain suffixes. e.g.

Suffix *tta* ∠ OIA *tra* as in *aññatta-gāmi* (going elsewhere), *sabbatta-piya* (loved everywhere), etc.

Suffix *to* ∠ OIA *tas* as in *ubhato-bhāga-vimutta* (released both ways), *sabbato-bhadra* (good in every way), *aggato-sukha* (the best happiness),etc.

1.30. An adverb as the initial member may give,

(i) a Governing compound like *yathā-vidhi* (duly), *yāva-jjīvam, āva-kaham* (life-long), *jaha-kkamam* (in due sequence), etc.

(ii) a Descriptive determinative compound like *kalham-kathā* (a doubt), *uccā-sadda* (a loud noise), *ahe-loga* (the nether world), etc.

(iii) a Bahuvrīhi compound like *ittham-nāma* (having such and such a name) *evam-adhimattika* (with such conviction), *uccā-gotta* (belonging to a high family), *savvao-bhadda* happy in all ways).

(iv) an Upapada Tatpuruṣa compound like *sabbatt'-abhivassi* (raining everywhere), *tattha-bhava* (a term of respectful address), or

(v) a Dvandva like *ajja-ssuve* (today or tomorrow).

1.31. Other indeclinables[4] as initial members.

[1] Cf. Mog. Sutta. III. 71. [2] Cf. W. 11. [3] Cf. W. 28. [4] Cf. W. 35.

Besides prepositions and adverbs other indeclinables also have been utilised as the initial members of compounds.

(i) *iti* in syntactical compounds like *it-h'-āsa* (history), *iti-kirā* (hearsay), etc. *alam*: *alam pateyā* (a girl ripe for marriage), *alam-ala-vasaha* (a mighty bull), etc.

(ii) gerunds and absolutives: *adhicca-dassāvi* (rarely having the sight of), *āhacca-vacana* (a proverbial saying), *paṭicca-samuppāda* (dependent origin), *adhicca-samuppatti* (spontaneous appearance), etc.

(iii) Infinitives are very common in initial members of Bahuvrīhi compounds e.g. *kāu-kāma* (desirous of doing), *gantu-mana* (desirous of going), etc.

(iv) Interjections: *ahe-vana* (a lonely forest), *aho-dāna* (a wonderful gift), *khalu-pacchābhattika* (refusing to partake of the food prepared for him), *bho-vādi* (a brahmin proud of his birth), *thu-thu-kkāra* (contempt), *hā-hā-kkāra* (an uproar), etc.

(v) Inflected forms of verbs: e.g. *asmi-māna* (pride), *atthi-bhava* (belief in existence of external objects), *ehi-pussika* (open to all), *tiṭṭha-bhadantika* (a hospitable person), *ahosi-kamma* (an action without a potential energy), *dāhii-dāṇa* (a gift made with the hope of return), etc.

(vi) Phrases also can stand as initial members of syntactical compounds e.g. *idamsucc'-abhinivesa* (adherence to one's dogmas), *annad-atthu-dasa* (one who is prepared to accept other's views), *ahaminda-māni* (a proud fellow), *ahisāgata-vādi* (a hospitable person), etc.

Chapter II

FINAL MEMBERS OF COMPOUNDS

2.1. In the case of initial members of compounds a majority is formed by simple nouns. Similarly in the final members of compounds simple nouns are very common. Besides these nouns, verbal nouns, simple adjectives and verbal adjectives also can stand as the final members of compounds.[1] Very rarely inflected forms of verbs also can be met with at the end of compounds.

According to Saddanīti[2] a gerund, an infinitive, a present participle, a past passive participle going along with its object, an active past participle in *vat*, and a taddhita adjective in *-vin* can never appear as the final member of a compound when indicating an unfinished action. We never find a gerund or an infinitive as the final member of a compound, except in the Kriyārtha Samāsas—as mogallāna refers to them—, which form a part of verbal composition. Exceptionally, however, we find present participles at the end of some compounds like *an-abhisambhuṇanto* (unable), *kicc'-anukubba* (imitating an action). An agent noun in the suffix *-vin* also occupies the final position in a few compounds like *sabba-dassāvi* (seeing everything), *abhikanta-dassāvi* (passing an eminent faculty of vision), etc.

[1] Cf. W. 36. [2] See Saddanīti 679, 680.

Among verbal nouns there are some, which can be used as final members of compounds only, but have no independent existence.[1]

2.2. *Nouns:* Simple nouns can be met with both as the initial and the final members of compounds; but the difference in these two positions of nouns is clearly noticeable. As initial members nouns invariably stand in their stem-forms, while as final members they can be met with in any gender, number and case.

All the varieties of simple nouns as found in the initial members of compounds are naturally found here also, viz. masculine and neuter nouns ending in *-a*, *-i* and *-u*; and feminine nouns ending in *-ā*, *-i*, *-ī*, *-u* and *-ū*.

2.3. Though as a rule nouns do not undergo any change, when standing as final members of compounds, there are a few specific cases, wherein some changes are discernible, such changes being very common in the case of Bahuvrīhi compounds.

2.4 The change of gender of final nouns is a characteristic feature of Bahuvrīhi compounds. The whole compound being attributive in nature, the gender, number and case of the final noun naturally change according to those of the substantive qualified by the compound e.g.

Masculine nouns can appear in feminine forms e.g. *aṭṭha-payā* (a meter with eight quarters), *kala-kaṇṭhī* (a female cuckoo), etc.

Neuter nouns can appear in masculine form as in *adhi-ceto* (present minded), *an-aṇṇa-maṇo* (with a concentrated mind), etc.

Feminine nouns can appear in masculine form e.g. *aneka-vidha* (manifold), *s'-apekha* (expectant), *asu-paṇṇa* (quick-witted), etc.

Thus feminine nouns[2] ending in *-ā* are made to end in *-a*, when standing at the end of Bahuvrīhi compounds, qualifying masculine and neuter substantives.

This change of *-ā* to *-a* also takes place in case of feminine nouns standing at the end of Governing compounds[3] like *upa-Gaṅgam* (near the river Gaṅgā), *nir'-appekham* (without a desire) etc. Feminine nouns[4] *chāyā* and *sabhā-* if it does not refer to an assembly of human beings — have the final *ā-* changed to *-am* if at the end of Determinative compounds e.g. *ikkhu-chāyam* (shade of sugarcanes), *deva-sabham* (an assembly of gods), etc.

2.5 Among nouns, undergoing changes in some specific cases a majority is made up by feminine nouns.

(i) *ṇāvā* is changed to *ṇu* in the Bahuvrīhi compound *ai-ṇu* (one who has got down from a ship). This change can be traced back to OIA,[5] where the original stem is *nau* and remains unchanged in Bahuvrīhi compounds, while it takes the suffix *-a* when at the end of a Dvigu compound, or in Determinative compound, with *addha* as the initial member. In MIA compounds like *bhinna-nāva* (ship-wrecked) this change has not taken place, indicating thereby that it was formed during MIA stage, with the newly formed stem *nāva* (*nāva-* Pk.).

(ii) *go-* (Pā. - masc. and fem. meaning a bull or a cow, Pk. - masc. meaning a cow) is changed to *gu-*[6] when at the end of a Bahuvrīhi compound like

[1] See II. 15, IV. 5, 6.
[2] Cf. W. 37, Saddanīti 729.
[3] See Saddanīti 730.
[4] Cf. Mog. Sutta, III. 23; Pāṇini II. iv. 22, 23.
[5] Cf. Pāṇini V. iv. 99, 100.
[6] Cf. Pāṇini VI. iii. 34; Saddanīti 722; Mog. Sutta III. 25; W. 42d.

citta-gu (possessing variegated cows) and at the end of a governing—which should more correctly be put under syntactical compounds—compounds like *tiṭṭha-gu* (time when the cattle are standing), *āyati-gu* (time, when the cattle return home), etc. In Determinative compounds, and in Collective compounds, *go* changes to *gava*[1] as in *jara-ggava* (an old bull), *assa-gavam* (horses and cows), *rāja-ggava* (a royal bull), *parama-gava* (an excellent bull), *pañca-gavam* (a group of five cows), *ti-gavam* (a group of three cows or bulls), etc.

Some feminine nouns ending in *-i* are made to end in *-a* when at the end of compounds. viz.

(i) *aṅguli*[2] becomes *aṅgula* if preceded by a numeral in a Determinative compound e.g. *dva-aṅgula* (two inches wide), *aṭṭh' -aṅgula* (eight inches wide), etc., or by an indeclinable in a Governing compound, e.g. *nir-aṅgulam* (without a finger) *acc-aṅgulam* (more than a finger width), etc.

In a Bahuvrīhi compound like *pañc' -aṅguli* (a hand) it remains unchanged.

(ii) *Bhūmi* is changed to *bhūma* in the following compounds according to Mogallāna.[3] *pucchū-bhūma* (belonging to the western country), *jāti-bhūma* (belonging to the natural soil), *pāpa-bhūma* (where the soil is bad). In the Determinative compound *avivāda-bhūma* (ground of harmony) also the same change has taken place. This change takes place even when the initial member is a numeral, in which case *bhūma* further takes the compositional suffix *a-ka* (*-a* in Pk.) e.g. *cātu-bbhūmaka* (a house with four stories), *dvi-bhūmaka* (a house with two stories), etc.

(iii) *ratti*[4] appears as *ratta* in the Dvandva compound *aho-ratta* (day and night, Pā. and Pk.), in the Determinative compounds like Pā: *pubba-ratta* (early night), *apara-ratta* (the latter half of the night), *aḍḍha-ratta* (mid-night), *vassa-ratta* (rainy season), *cira-ratta* (long time).

Pk: *dīgha-rattam* (a long time), *puvva-ratta*, *ava-ratta majjha-ratta* (mid-night), and also in Governing compounds *ati-ratte* (late at night), *api-ratte* (early in the morning), etc.

'Ratti' if preceded by a numeral also is changed to *ratta* e.g. *dvi-ratta-ti-ratta* (two or three nights).

(iv) *Nābhi* is changed to *ṇābha* in *uṇṇa-ṇābha* (a spider).[5]

(v) *Nādī*[6] appears as nada in Collective compounds like *pañca-nadam* (group of five rivers).

2.6 Besides feminine nouns, some masculine and neuter nouns also undergo such changes when occupying final position in compounds:

(i) The neuter noun *akkhi*[7] (Pk: *akkhi* (*acchi*) is optionally changed to

[1] Cf. Mog. Sutta III. 46, W. 48a, c and 49a.

[2] Cf. W. 51; Mog. Sutta III. 44; Pāṇini V. iv. 86; V. iv. 114.

[3] See Mog. Sutta III. 41; Pāṇini V. iv. 75.

[4] Cf. W. 51, Pāṇini V. iv. 87. It is an illustration of Haplology.

[5] Cf. W. 51. [6] Cf. W. 37, Mog. Sutta III. 42.

[7] Cf. W. 48; Mog. Sutta III. 49; Pāṇini, V. iv 113.

akkha (*accha*) in Bahuvrīhi compounds. e.g. *tamb'-akkha* (with red eyes), but *miy'-acchī* (a lady with fan-like eyes), *sahass'-akkha* (Indra), etc.

This change also takes place in case of Governing compounds like *pacc'-akkha-* (before the eyes), *paro- kkha-* (in absence).

(ii) The neuter noun *aha* < OIA *ahan* remains unchanged[1] if preceded by a numeral e.g. *ak'-aha* (one day), *sad-aha* (six days), and by *tad, anu, katipa and puṇṇa* as in *tad-aha* (on that day), *anv-aham* (daily), *katip'-aha* (some days) *puṇṇ-aha* (an auspicious day).

In *Dvī'ha* (two days) the initial *a* of *aha* is elided.

Aha is changed to *anha*[2] when followed by *pubba* (*puvva* Pk.), *apara* (*avara* Pk.), *majjha-sāya* and *sabba* (savva).

Anha is changed to aṇha[3] before *pubba*, *apara* and *sabba* in Pāli. In Prākrit its form is always *aṇha*.

(iii) In masculine noun *sakhi* is changed to *sakha* when standing at the end of Determinative compounds like *sabba-sakha* (universal friend),[4] *deva-sakha* (a friend of gods), etc.

2.7 All such nouns as end in consonants in OIA are transferred to *-a* stem in MIA; but even then many alternative forms, which are referred to as 'historical forms' by GEIGER are available in case of such nouns. But almost all such nouns, when standing as final members of compounds, become like regular *-a* ending stems, not using the inherited or historical forms. e.g. stems ending in *-an* in OIA and in *a* in MIA.

(i) *rāja* < OIA *rājan* regularly gives *rāja* at the end of compound e.g. *mahārājassa* and not *mahāraṇṇo*. This change can be explained on the basis of its inheritance from OIA.[5]

(ii) *atta* < OIA *ātman* also gives a regular *-a* ending stem when at the end of compounds.[6] e.g. *paramattassa* and not *paramattaṇṇo*. In this case MIA differs from OIA.

(iii) *dhamma* < OIA *dharman* gives *-a* ending stem *dhamma* as in *ñāta-dhammo* (one who knows about dharma).

(iv) OIA *patha* has two forms strong *pathin* and the weaker base *patha*. When standing as the final member of a compound it always appears in its weaker form *patha*,[7] except in a few cases. e.g. when preceded by a negative particle as in *a-pantha* (wrong way). In MIA only the weaker base is found at the end of compounds like Pā.: *anila-patha* (air), *cakkhu-patha* (the range of sight), *catu-mmahā-pathā* (the four lofty ways), *yañña-patha* (the process of sacrifice), *rajā-patha* (a dusty place), etc. Pk.: *a-patha* (where there is no way), *cakkhu-paha* (the range of sight), *Dakkhiṇā-vaha* (the Southern country), etc.

[1] In OIA this also is referred to on a change because the original stem is *ahan* — cf. W. 50, Pāṇini V. iv. 89-91.

[2] W. 48b, 49b. Pāṇini V. iv. 91. Mog. Sutta III. 110.

[3] Cf. Pāṇini V. iv. 88, VIII. iv. 7.

[4] Cf. W. 51; Pāṇini V. iv. 91; Saddanīti 722.

[5] Cf. W. 52. Pāṇini V. iv. 91. Saddanīti 722.

[6] Cf. Saddanīti 722.

[7] Cf. W. 49c.

(v) Nouns ending in *-as* in OIA drop the final *-a* and appear as *-a* ending stems both in ordinary composition and when used as final members of compounds e.g. *an-aṇṇa-maṇo* (with a concentrated mind), *pasaṇṇa-ceto* (with a delighted heart), *an-āgo* (sinless), etc.

(vi) Feminine nouns ending in consonants in OIA also are made to end in *a* when at the end of compounds e.g. *dī-pa* -Pk. *dīva* (an island), *upa-sarada* (at the approach of the autumn).

(vii) At the end of Collective compounds also the ending is *-a* though the noun may stand in plural number e.g. *panca-gavam* (a group of five cows), *catu-maha succam* (the four great truths).

2.8 Thus nouns belonging to various endings are transferred to *-a* ending stems when occupying the final position in compounds. e.g. *akkhi* → *akkha aṅguli* → *aṅgula, ratti* → *ratta, bhūmi* → *bhuma, sakhi* → *sakha, go* → *gava, ahan* → *aha* and *anha, rājā* → *rāja, attā* → *atta* (*appā, appa* in Apabhraṁśa) etc. WACKERNAGEL deals with all these changes under one common head viz. the compositional suffix *-a*. In Sections 48 to 52 Saddanīti refers to all such changes in Sutta 722 as: *Samāsantagatānam anto avaṇṇattam.*

2.9 There are, however, some compounds in which the above rule i.e. as given in 2.7 is not followed, but because of the influence of nominal composition in OIA[1] in case of some nouns like *dhamma, dhanu, chada,* etc. alternative extended stems are optionally used[2] when they occupy the final position in Bahuvrīhi compounds, e.g. *Gaṇḍīva-dhanvāc* (Arjuna), *puccakkha-dhammā* (one who has intuition of the religious principles), *vivaṭa-cchadā* or *vivatta-cchadā* (one who is freed from all mental and spiritual coverings), etc.

2.10 Thus nouns belonging to various endings in OIA are transferred to *-a* ending in MIA, but the reverse phenomenon is also observed in some cases as seen in 2.9. There are some more cases also where *-a* ending is unnecessarily changed e.g. the word *-gandha*[3] when standing as the final member of a Bahuvrīhi compound unnecessarily takes the suffix *-i* in some specific cases viz. *candana-gandhi* (having the fragrance of the sandal), *surabhi-gandhi* (having a fragrant smell), *sugandhi* (fragrant), *du-ggandhi* (having a bad smell), *pūti-gandhi* (having a filthy smell), etc.

This change also has been inherited from OIA,[4] where there are some more cases when this particular change takes place.

2.11 Feminine nouns: Some of the changes which feminine nouns, at the end of compounds, undergo have already been alluded to in 2.4 and 2.5.

Feminine nouns ending in *ā* appear as *-a* ending stems at the end of Bahuvrīhi and Governing compounds.

The feminine nouns *aṅguli, bhūmi, ratti, nābhi* and *go* undergo changes in some specific compounds. *Nadī* has the final *-ī* changed to *-a* in Collective compounds.

In addition to these changes, the following changes also can be noted in case of feminine nouns.

At the end of Bahuvrīhi compounds nouns ending in *ā* optionally take the compositional suffixes like *-ka, -i* etc. e.g. *us-saṅkhala, us-saṅkhalaa* (unfettered).

1 Cf. W. 50; Pāṇini V. iv. 121–133. 2 See Saddanīti 722. 3 See Saddanīti 722.
4 Cf. W. 46, Pāṇini V. iv. 135–137.

Feminine nouns ending in vowels other than *ā* generally take the compositional suffix[1]*-ka* when standing at the end of Bahuvrīhi compounds. The final vowels, if long, are shortened in such cases.[2] e.g. *bahu-'tthiko puriso* (a man having many wives), *su-vahuka* (having a good wife), etc. This change can also be noticed in Governing compounds.[3] As a Governing compound invariably has a neuter gender, and neuter nouns always end in short vowels, the final *-ī* and *-ū* are shortened. e.g. *adhitthi* (referring to ladies). The same is the case with a Dvigu.[4]

Feminine nouns ending in *u* < OIA *tṛ*, *a-māua* (without a mother), etc.

Sometimes these nouns may stand at the end of Bahuvrīhi compounds without those suffixes.

e.g. *su-mai* (a noble minded person), *dum-mai* (a wicked fellow), *appa-buddhi* (of mediocre intelligence), etc.

In the compound[5] *dī-'pa -dīva* — Pk. — (an island) and *anū-'pa* the noun *āpa* (which is feminine in OIA and neuter in MIA) has the initial *ā* elided, and the preceding vowel lengthened as a result of the same.

2.12 Compositional Suffixes: The part played by the compositional suffix *-a* has already been discussed in 2.8. Besides *-a*, we can meet with many other suffixes at the end of Bahuvrīhi compounds.

(i) *-ka*: Feminine nouns often take this suffix as discussed in 2.11. Other nouns also very commonly take this suffix.[6] Nouns ending in *-a:*
a-kaṇṭaka (free from thorns, dangers, enemies), *a-dantaka*, (without teeth), *appa-rajakkha*[7] (free from a passion), etc. Nouns ending in *-i:*
gaya-vaiyā (a widow), *bahu-kaiya* (having many poets), etc. Nouns ending in *-u:*
atikkanta-satthukko kālo (time when the Master is dead), etc.

(ii) *-ka* sometimes takes an additional *i* at the beginning i.e. the suffix appears as *-ika* (*-iya* also), e.g.
ujjhāna-saññika (irritable), *attha-saiya* (having wealth in hundreds or giving various meanings).

(iii) Suffix *-iya*: *ekk'-asaniya* (eating once a day only), *garu-ṭṭhāniya* (one who takes the place of a teacher).

(iv) The suffix *-i*: This suffix is pleonastic[8] when the final member is the noun *gandha*, and sometimes in other cases also. e.g. *a-kāca, a-kāci* (without a defect), *khaṇa-joya, khaṇa-joi* (short lived), *acci-māla, acci-māli* (the sun, the fire), *a-kathaṁ-kathi* (free from doubts), etc.

(v) The suffix *-ya*[9] or *iya* is rarely used at the end of Bahuvrīhi compounds in OIA if the initial members happen to be the suffix *sa-* as in *sa-vayasya* (belonging to the same age).
In MIA we do not get the suffix *-ya* in this case *-iya* e.g. *sa-udariya* (brother).

1 Cf. Saddanīti 698, Mog. Sutta III. 22, ii, Cf. S. Cf. W. 45. Saddanīti 725, 727.
2 Cf. W. 52. Saddanīti 728, Mog. Sutta III. 24. 3 Cf Saddanīti 698, Mog. Sutta III. 22.
4 Cf. Saddanīti 699. 5 Cf. W. 42 e. 6 Cf. W. 45; Pāṇini V. iv. 151.
7 This compound is formed on the analogy of Pāṇini V. iv. 151.
8 Cf. W. 46. 9 Cf. W. 47.

(vi) The suffix *-illa*[1]

Pa: *sa-sogilla* (suffering misery), *sa-kkharilla* (containing gravel), etc.

Pk: *ekka-gharilla* (brother-in-law), *hīṇa-jāilla* (belonging to a low caste), etc.

(vii) The suffix[1] *-la*: *visama-cakkhula* (squint eyed).

(viii) The suffix[1] *-ra*: *cha-dhātura* (consisting of six elements).

(ix) The suffix[1] *-ira*: *a-lajjira* (shameless).

(x) The suffix[1] *-sa*: *ati-lomasa* (too hairy).

In *an-aṇṇa-manasa* (with a concentrated mind), *sabba-cetasa* (whole-hearted) *anvāhata-cetasa* (perplexed at heart), etc., also the suffix appears to be *-sa* but as a matter of fact these are extended bases of OIA nouns in *-as*, or we can also explain that they are formed on the analogy of OIA *-as* ending nouns taking the suffix *-a*[2].

(xi) In the peculiar Bahuvrīhis[3] indicating an exchange of actions the initial member takes the suffix *-ā* and the final one takes the suffix *-ī* e.g. *daṇḍā-daṇḍi*, *sarā-sarī*, etc.

In OIA the suffix is *i* and not *ī*.

2.13. These compositional suffixes are found not only at the end of Bahuvrīhi compounds, but some of them can also appear at the end of Determinative compounds, giving Taddhita vṛttis of the compounds. e.g. Pā: *a-kāsiya* (not belonging to *kāśi*), *panc'-ahika* (lasting over five days), etc.

Pk.: *ahi-tuṇḍia* (a snake charmer), *cha-māsiya* (completed in six months), *deś-antariya* (a foreigner), *a-ulina* (belonging to a low family), etc.

The suffix *-ka* many times gives diminutives of nouns e.g. *daṇḍaka* (a small stick), *rājaka* (a tributary prince), *gāmaka* (a small village), but sometimes it is added pleonastically.

Masculine and neuter nouns ending in *-a* and feminine nouns ending in *-ā* take the adverbial suffix *-am*, when standing as the final members of Governing compounds.[4]

2.14. Simple nouns can be met with as final members of all types of compounds. They can give.

(i) a Tatpuruṣa compound like *kappās'-aṁsu* (a thread of cotton), *Aṅga-culiyā* (an appendix to an Aṅga), etc.

(ii) a Descriptive Determinative like *atit'-aṁsa* (the past), *a-dhamma* (sin), etc.

(iii) a *Prādi* (compound like *vi-mati* (doubt), *ai-ppasaṅga* (logical defect of wide application), etc.

(iv) A Bahuvrīhi compound like *aṁsu-māli* (the sun), *a-kāca* (without a defect).

(v) a Dvandva like *pitā-puttā* (the father and the son), *aho-ratta* (day and night).

(vi) a Governing compound like *tiro-kuḍḍam* (over the wall), *ai-mancam* (upon the couch), *adh'-itthi* (about ladies).

(vii) an Iterative compound like *deva-ati-deva* (god and more than a god), *acchi-vi-acchi* (mutual attraction), etc., and

[1] The suffix is peculiar to MIA only. [2] Cf. W. 48c.

[3] Cf. V. iv. 127. [4] See Saddanīti 733.

(viii) a Syntactical compound like *ahamindo* (a proud fellow), *alamala-vasaha* (a mighty bull), etc.

2. 15. Besides simple nouns, verbal nouns formed from roots of verbs with kṛdanta suffixes very commonly stand as final members of compounds. They fall into two classes: (A) Action nouns and (B) Agent nouns.

(A) These are formed from roots of verbs, with the addition of certain formative suffixes and indicate performing of the action contained in the root. These action nouns can be found in all the three genders:

(i) Masculine action nouns:

Pa.: *aṅg'-ubbhava* (a son), *jakkha-paggaha* (possession by a yakṣa), *ghar'-āvāsa* (household life), *asai-posa* (nourishment of a lady with immoral conduct), *manasi-kāra* (a thought).

Pk.: *kamma-kkhaya* (destruction of actions), *ukkā-vāya* (falling of the meteor) *atta-vimokkha* (release of the soul), *phala-cāya* (abandoning of the fruit), etc.

These action nouns are formed by the addition of the suffix *-a.* This suffix brings about a guṇa change in the ultimate or penultimate vowel in the root as in *ubbhava, paggaha, posa,* etc., or a vṛddhi change as in *āvāsa, vāda, kāra, cāra, vāya, cāya,* etc.

(ii) Neuter action nouns:

Pā.: guṇ'-anukaraṇa (imitation of qualities, *agati-gamana* (following a wrong course of action), *akkha-bhañjana* (breaking of the axle), etc.

Pk.: *adatt'-adāṇa* (a theft), *a-daṁsaṇa* (disappearing), *hiṁsā-veramaṇa* (abstention from killing), etc.

Here the suffix used is *-ana (aṇa)* or *-na (ṇa).* This also brings about a guṇa change in the ultimate or penultimate vowel in the root.

(iii) Feminine action nouns:

With the suffix *-ā,*

para-pīḍā (troubling others), *gāma-kahā* (gossip), etc.

These are treated as simple substantives.

With the suffix *-yā.*

suha-cariyā (good conduct), *garu-paricariyā* (waiting upon the teacher), *anta-kiriyā* (funeral rites) etc.

With the suffix *-ti*:

a-gati (wrong course), *āya-gutti* (control of the self), *ceto-vimutti* release of the mind), etc.

With the suffix *anā*:

dhamma-desanā (religious teaching), *anicc'-anupussanā* (realization of the temporary nature of the worldly existence), etc.

Most of these action nouns are used independently also, but there are some masculine action nouns, like *kāra, cāra, ggāha* etc., which can be used as final members of compounds only.

With an action noun at the end we can get

(i) a Tatpuruṣa compound like *kāya-gutti* (bodily control), *jakkha-ggāha* (possession by a yakṣa), etc.

(ii) a Descriptive Determinative like *annatta-gati* (passing into the other world, *sammā-daṁsaṇa* (right view), etc.

(iii) a Bahuvrihi compound like *aggi-pāka* (cooked in fire), *a-cakkhu-phāsa* (darkness), etc.

(iv) a Prādi compound like *pa-kopa* (excessive agitation), *ati-cāra* (transgression), etc.

(B) Agent nouns are also formed from roots of verbs with various formative suffixes and denote the performer of the action contained in the root.

(i) the suffix *-aka*: This suffix brings about a guṇa or vṛddhi change in the ultimate or penultimate vowel in the root. e.g. *akkhara-cintaka* (a grammarian), *aggha-kāraka* (a valuator), *aṇa-dhāraga* (a debtor), *khatta-khaṇaga* (a thief), etc.

(ii) the suffix *-ika*: *aṭavī-ārakkhika* (guardian of a forest), *att'-upaṇāyika* (referring to oneself), etc.

(iii) the suffix *-i* (*n*): *aggi-gavesi* (searching for fire), *aṇu-vādi* (an atomist), *a-kaya-kāri* (doing an important work), *avāya-daṁsi* (knowing the danger), etc. This suffix brings about a vṛddhi change in some cases.

(iv) the suffix *-vin*: *abhikanta-dassāvi*, (possessing an eminent faculty of vision), *sabba-dassāvi* (knowing everything)

(v) the suffix *-ana*: *ari-damaṇa* (defeating the foe).

(vi) the suffix *-a*: *agha-kara* (a sinner), *dhura-ssaha* (enduring the yoke), *aṅka-dhara* (the moon), *kumbh'-āra* (a potter), *maṇo bhava* (the cupid), etc.

This suffix also brings about a guṇa or vṛddhi change.

(vii) the suffix *-ttu* and *-tar* < OIA *tṛ* *sabba-satthu* (a universal teacher), *a-kattar* (one who does not do), *a-ganter* (one who shall not go), *ati-vattar* (speaking much), *anuppiya-bhaṇitar* (speaking sweet words), *ai-vāettu* (a slayer), etc.

(viii) with the suffix *-t*: *anta-gaḍa* (one who attains to salvation in the present birth), *ṇiāṇa-kaḍa* (one who has committed the sin of *ṇiāṇa*), *sabba-ji* (conquering all), *Inda-i* (Ravaṇa's son), etc.

In MIA the suffix has two forms: *ṭa*, further changing to *ḍa* (in Pk.), or it may totally disappear as in *sabba-ji*, *Inda-i* etc.

(ix) With the suffix *-u*: *gāruḍa-viu* (knowing the snake charm), *a-dakkhu* (not seeing), etc.

(x) With zero suffix i.e. with bare root: *agga-ṇi* (a leader), *sayaṁ-bhū* (god Brahmā), *bala-cchi* (poison), *attha-vi* (knowing the meaning), *khala-pū* (cleaning the threshing floor), *sabb'-abhibhū* overpowering all), *uda-dhi* (ocean).[1]

Agent nouns are also formed without any suffix, by bringing about an internal change in the root itself, e.g.

(xi) Agent nouns formed with the contracted or reduced forms of roots, otherwise known as verbal adjectival suffixes e.g.

Pā.: *a-kata-ññu* (ungrateful), *atta-ja* (a son), *addha-gū* (a traveller), *ambu-da* (a cloud), etc.

Pk: *ambu-a* (a lotus). *aṭṭa-ṇṇa* (knowing the miseries of others), *kaya-ggha* (ungrateful), *kha-ga* (a bird), *bhū-va* (a king), etc.

A root may give more than one reduced form e.g. √*gama* (to go) gives *ga* and *gū*, √*ññā* (to know) gives *ñña* (ṇṇa), *ññu* (ṇṇu), etc.

1 The roots *dā* and *dhā* when standing at the end of Determinative compounds have the final *-ā* changed to *- i* Mog. Sutta V. 45.

(xii) Agent nouns with reduplicative forms of roots e.g. *cakkhu-dada* (one who gives the eye of consciousness), *attam-jaha* (not caring for oneself), *su-pipi* (good to drink), etc.

Almost all of these agent nouns have been borrowed from OIA, with the normal phonological changes as is clear from the agent nouns in *-t,-ttu, -tar,* and with the reduced forms of roots.

Except for the agent nouns formed with the suffix *-aka, -tu, -tar,* and a few of these formed with the suffix *-i,* other agent nouns have no independent existence, but can be used as final members of compounds only.

They form a variety of Determinative compounds known as Upapada Tatpuruṣa in traditional grammars.

Agent nouns in *-aka* generally give Genitive Tatpuruṣa compounds. Agent nouns in *-ttu* and *-tar* can stand at the end of Prādi Determinatives or Tatpuruṣa compounds.

Agent nouns can be formed from original roots as well as from their casual forms.

As the very term indicates, agent nouns should give an active sense. At times, however, the sense in passive as in *ambho-dhi* (the ocean), *su-pipi* (good to drink), etc.

2.16. The appearance of pronouns is not very common in final members of compounds.[1] Many Iterative compounds are formed with pronouns or to put it more correctly—pronominal adjectives e.g. *ekkam-ekka* (each other), *aṇṇam-aṇṇa, añño'-ñña* (each other) and ordinary pronouns also like *ahamahamiā* (a desire to surpass others), *tāni tāni rūpāṇi* (all types of forms), etc.

In the Bahuvrīhi compounds *a-mama, nir-mama* (free from desire), inflicted form of the pronoun *aham* occurs as the final member.

In the negative compounds like *a-tad* (not that) also pronouns can appear as final members.

The interrogative pronoun *kim* takes the particles *-cana, -cid,* etc., when standing as final member in such compounds, e.g. *a-kiñci* (nothing), *a-kiñcana* (disinterested), etc.

2.17. Adjectives of all types can be met with as final members of compounds.

(i) Adjectives of quality can stand at the end of (*a*) Tatpuruṣa compounds like *attha-kusala* (skilled in meaning), *attha-vasa* (dependent on wealth), *dhūm'-andha* (blinded by smoke), *ao-maya* (made of iron), *uda-ulla* (wet with water), *naga-vara* (the best of elephants), etc. (*b*) Descriptive Determinative compounds like *bhūta-pubba* (happened earlier). (*c*) Negative compounds like *a-lahu, a-garu,* etc. (*d*) Prādi compounds like *ati-uttama* (excellent), *pa-nipuṇa* (very clever), etc. (*e*) Bahuvrīhi compounds like *an-aṇṇa-tulla* (uncomparable), etc. (*f*) Dvandva compounds like *anum-thūla* (small and great), *uttam'-adhama* (high and low), etc.

Most of these adjectives have been taken up from OIA. Some like *muṇḍa* in *kaha-muṇḍa* (devoid of anger) are peculiar to MIA.

Some adjectives like *-maya, -vasa, -tanta, -adhīna, -vara* etc., are used as final members of compounds only.

[1] Cf. W. 54.

Sometimes the suffix *-ka* is added to adjectives pleonastically, e.g. *khudda-khuddaka* (small), *bhiru-bhirūka* (timid, a coward), *garu-garuka* (big), etc.

(ii) Adjectives of quantity can occasionally stand as final members of compounds e.g. *acc'-appa* (very little), *su-bahu* (much), *an-appa* (much), *āu-bahula* (having many water), etc. In compounds wherein the normal order of the members is inversed we can find many adjectives as final members of compounds.

(iii) Numerals can stand as final members of compounds, though not so commonly as initial members of the same.

Their appearance is very common as final members of Dvandva compounds like *atthā-rasa* (eighteen), *pañca-vīsa* (twenty-five) *aṭṭha-nava* (eight or nine), etc.

Ordinals can occupy final position in Bahuvrīhi compounds giving fractional numbers like *aḍḍha-uḍḍha* (three and a half), *aḍḍha-tīya* (two and a half), etc., and Bahuvrīhis with *atta* (the self) as the initial member, e.g. *atta-cauttha* (himself with three others), *appa-dutīya* (alone), etc.

2.18 Participles as final members: Past passive participles very often stand as final members of compounds. They give (i) Negative compounds like *a-kkhata* (uninjured), *an-āgata* (the future), etc.

(ii) Tatpuruṣa compounds with the following cases:

Acc.—*aggi-gata* (put on fire), *vasaṇa-patta* (met with danger), etc.

Inst.—*deva-diṇṇa* (given by gods, *sakka-dattiya* (Given by Indra), etc.

Abla.—*aṅga-jāya* (a son), *abbha mutta* (cloudless), etc.

Loc.—*kula-jāa* (belonging to a respectable family).

(iii) Descriptive Determinative compounds like *agārika-bhūta* (leading the life of a house-holder), etc.

(iv) Dvandva compounds like *atīt'-anāgata-paccupaṇṇā* (the three times).

(v) Governing compounds like *aha-pavatta* (as before).

(vi) Prādi compounds like *adhi-kodhita* (greatly excited), *acc-uggata* (elevated), etc.

(vii) Abnormal Bahuvrīhi compounds like *cakka-chinna* (with broken wheel), *āsana-paṭikhitta* (one who rejects all seals offered unto him), etc.

The past passive participle from the √*dā* (to give) is normally *diṇṇa* in MIA, but in compounds it optionally becomes *datta*[1] because of OIA influence e.g. *a-datt'-ādāna,* also *a-dinn'-ādāna* (a theft). If preceded by *sakka* it is always changed into *datta*, as in *sakka-dattiya* (given by Indra). If preceded by deva both the forms can be used.

(*b*) Next to past passive participles, we find gerundives as final members of compounds. They are very common as final members of Negative Determinatives like *a-kattabba* (that which should not be done), *a-khobbha* (imperturbable), *a-cintanīya* (unimaginable), *a-kkhohaṇīja* (one who cannot be agitated), etc.

Sometimes they appear at the end of other Determinative compounds also. e.g. *arai-mohaṇijja* (a karma producing misery), *avassa-karaṇīja* (that which should necessarily be done), etc.

(*c*) Exceptionally present participles[2] can be found as final members of

[1] See Saddanīti 748. [2] See 2.1 above.

compounds. They can combine with negative particles as in *an-abhisambhuṇanto* (unable), *a-taramāṇa* (walking slowly), etc.

Exceptionally they can give other compounds like *kicc'-ânukubba* (imitating an action).

2.19 Adverbs and other indeclinables as final members: The appearance of adverbs though very common in initial members is equally rare in final members of compounds. Only a few cases of such compounds can be illustrated e.g. *ajjhatta-bahiddhā* (internally and externally) *ajja-ssuve* (today or tomorrow), *ati-page* (very early), *puna-ppuṇa* (again and again), etc.

In the compound *uccā-vaca* (high and low) the conjunction *ca* stands at the end.[1]

The particles *cit* and *cana* (*caṇa* in Pk.) stand at the end of a few compounds like *ya-kiñcit* (insignificant), *a-kiñcana* (without possession or desire i.e. an ascetic), *sa-kiñcana* (full of worldly attachment), etc.

In the syntactical compound *iti-ha-āsa* a verb in its inflected form appears as the final member.

CHAPTER III

DVANDVA COMPOUNDS

3.1 Two or more substantives having the same case often join together by dropping the intervening conjunctions. They form a variety of compounds, appropriately designated by Indian grammarians as Dvandva, meaning a pair; because the earliest Dvandvas were formed with two substantives only. Dvandvas with more than two members came to be formed later on.

Saddanīti 709 defines a Dvandva compound as: *Nānānāmānam ekavibhattikānam samuccayo Dvando.*

The definition is further explained as follows: A Dvandva is a combination of two or more nouns, having different genders and numbers, but the same case. As the non-final nouns in this combination lose their case terminations, the combination is looked upon as a compound word.

The etymology of the word Dvandva is given as: *Dve dve padāni ekato samādhānam ettha gacchanti iti Dvando.*

A Dvanda compound thus consists of two or more co-ordinate members, forming a group. MACDONELL calls these compounds co-pulative compounds.

3.2[2] *Origin of Dvandva compounds:* Dvandva compounds are present even in Ṛgveda and in Avesta. The origin of these compounds thus goes back to Indo-Iranian period. Dvandvas of the earliest type are met with in the hymns of Ṛgveda, wherein two deities, invariably associated with each other are addressed or referred to together by dropping the conjunction *-ca-* for convenience of speech. e.g. *Mitrā-varuṇau, uṣasānaktā* etc. In these earliest Dvandvas, which are known as Devatā Dvandvas in traditional grammar, the initial member also happens to be in dual number. Thus they do not observe the rule 'The non-final members of a Dvandva compound be in their stem-forms.'

[1] Cf. W. 54. [2] Cf. W. 62.

In Vedic literature and in Avesta we find not only such Dvandva compounds but also further word-formations got from the same. e.g. *Mitra-varuṇavantā*, *maitra-bārhaspatya*, *darśa-pūrṇamāsa-yāji*.

In later Vedic books we find Dvandvas ending in plural number, because one of the two members has a plural number.

3.3 It will be interesting to study the various stages through which Dvandva compounds have passed and to find out how they were given a standardized form. As already seen the earliest [1] stage of Dvandva compounds is marked by Devatā Dual Dvandvas, wherein both the members appear in dual forms and at times preserve their case-endings also. At times the two members are separated from each other by a word or words e.g. *ā naktā barhiḥ sadatāma uṣāsū*, *Indrā nu agnī* etc. The peculiar Vedic dual in *ā* was at first used in the initial member of a Dvandva only. Later on its reflection was found in the final member also. e.g. *Viṣṇu-varuṇā*. The dual of *-ī* ending nouns as *ī* and *-u* ending nouns as *ū* was also used as in *agnī-somau*, *Indra-vāyū*, etc. Later on *ā* was standardized as the dual ending in both the members e.g. *sūryā-candramasā*, etc. The next stage[2] in the development was marked by the initial member appearing in singular number and nominative case. The further change[3] was reducing the initial substantive not only to singular number but also to its stem form.

The Dvandvas ending in Plural[4] number mark a stage further than this. If the final member of a Dvandva has plural number, denoting a group of deities etc., as in *marutaḥ*, the whole compound, naturally ends in a plural number. This phenomenon must have been responsible for Dvandvas ending in plural number, even in other cases, i.e. even when the final member does not have a plural number; the Dvandva compound in such cases denoting groups of the things indicated by both the members e.g. aho-rātrāṇi. Dvandvas ending in singular number and neuter gender indicate the last stage in the development of Dvandva compounds.

3.4 Thus in OIA we find three main types of Dvandva compounds: (i) Dual Dvandvas, (ii) Plural Dvandvas and (iii) Singular Dvandvas.

As the dual number does not exist in MIA, here we can find only two types of Dvandva compounds: (A) Plural Dvandvas, and (B) Singular Dvandvas.

3.5 Plural Dvandva compounds consist of two or more substantives. The compound has the same gender[5] as that of the final member.

(i) Compounds with two members only:

Pā.: *aj-eḷakā* (goats and sheep), ***kapaṇ'-addhikā*** (beggars and travellers), ***anurodha-virodhā*** (compliance and dislike), ***mitt'-amāccā*** (friends and ministers), ***asura-rakkhasā*** (Asuras and Rākśasas), ***kukkhuṭa-sukarā*** (cocks and pigs), ***gav-assā*** (cows and horses), ***jāyā-patī***[6] (wife and husband, ***mātā-pitaro*** (parents), ***pitā-puttā*** (parents and children), ***brāhmaṇ'-ibbhā*** (brahmins and vaiśyas), etc.

[1] Cf. W. 63. [2] Cf. W. 64. [3] Cf. W. 65. [4] Cf. W. 66.

[5] Cf. Pāṇini II. iv. 26.

[6] This is a masculine compound ending in ī, indicating thereby that it is in dual number. This compound as well as its another form *jāyampatī* must have been inherited from OIA.

Pk.: *ammā-piyarā, piio, piuo,* or *pīio.*

(ii) Dvandvas with more than two members, e.g.

Pā.: *accha-koka-tarachayo* (bears, wolves and hyenas).

Pk.: *deva-manussa-tiracchānā* (gods, human beings and lower animals).

3.6 Dvandva compounds which denote combinations of two or more things should naturally end in plural number as in the compounds quoted above; but there are some Dvandva compounds which end in singular number. They are found to end in any of the three genders.[1]

(i) Masculine:

Pā.: *apāya-duggati-vinipāto* (dangers and difficulties), *allāpa-sallapo* (conversation), *uday'-attho,* (rise and fall), *kaya-vikkayo* (purchase and sale), *kesa-massu* (hair and beard), *attha-dhammo* (theory and practice), *anunaya-patigho* (affection and dislike), etc.

Pk.: *māu-piu*[2] (parents), *kha'-ovasama* (destruction and pacification), etc.

(ii) Feminine:

Pā.: *khup-pipāsā* (hunger and thirst), *jāyam-patikā*[3] (husband and wife), *aho-ratti* (day and night).

Pk.: *khup-pivāsā* (hunger and thirst).

(iii) Neuter:

Pā.: *akuṭṭha-vanditam* (abuse and respect), *ajjava-maddavam* (honesty and kindness), *aṭṭhi-cammam* (skin and bones), *aho-rattam*[4] (day and night), *ādi-majjha-pariyosānam* (the beginning, the middle and the end), *nacca-gīta-vāditam* (dancing, singing and instrumental music), etc.

Pk.: *aho-ṇṇisam* (day and night), *dāsi-dāsam* etc.

3.7 Singular Dvandvas ending in masculine and feminine gender are very few; but singular Dvandvas ending in neuter gender are quite common. These are found even in the Ṛgveda.[5] Numerous illustrations of this type are found in classical Sanskrit.[6]

In some cases such a Dvandva compound denotes not only a combination of the two things denoted by the two members, but in addition a collection of some more alike things. e.g. *anna-pānam* (Food, drink, clothes and such other fundamental necessities of life), *abhijjhā-domanassam* (greed, wickedness, cruelty and such other evil qualities), *joga-kkhemam* (the acquisition and protection of property and all general care), etc. *santi-soraccam* (docility, tractableness, and such other qualities of a well bred horse), etc.

Thus these Dvandva compounds are not copulative, but collective. Hence these have been designated in traditional grammar as Samāhāra Dvandva compounds. Because of such collective Dvandvas all Dvandvas ending in neuter singular are called as Samāhāra Dvandva compounds, even though the sense, may not be collective. Both OIA and MIA grammarians deal with this category in details.

1 Cf. W. 70. 2 This Pk. compound differs from Pā. as it does not follow the rule as given in III. 3 See I III. 9. 4 See II III. 9. 5 Cf. W. 68. 6 Cf. W. 69.

A Samāhāra Dvandva is formed in the following cases[1]: When the two members denote

(i) parts of body e.g. *cakkhu-sotaṁ* (eyes, ears etc.), *aṭṭhi-cammaṁ* (bones, skin, marrow etc.), *aṭṭhi-yakaṁ* (bones, liver etc.).

(ii) names of musical instruments, e.g. *sankha-paṇavaṁ* (conch and drum), *gīta-vāditaṁ* (vocal and instrumental music), etc.

(iii) parts of a plough share e.g. *yuga-naṅgalaṁ* (yoke and plough).

(iv) components of an army e.g. *hatth-assa-ratha-pattikaṁ* (elephants, horses, chariot and foot-soldiers).

(v) names of weapons e.g. *asi-cammaṁ* (sword and shield).

(vi) names of small insects e.g. *daṁsa-masakaṁ* (gnats and flies), *kuntha-pippilikaṁ* (insects and ants), etc.

(vii) constant enemies e.g. *ahi-nakulaṁ* (the snake and mongoose), *bilāra-mūsikaṁ* (cat and rat), *kāk'-ôlukaṁ* (crow and owl), etc.

(viii) various words involving contrast e.g. *kusal'-âkusalaṁ* (good and bad), *aho-ṇṇisaṁ* (day and night), *pubb'-âparaṁ* (the former and the latter)

(ix) various parts of the same vow, rules of conduct and such groups of alike things, e.g. *vijjā-caraṇaṁ* (learning and right conduct), *santi-soraccaṁ* (qualities of a well bred horse), *patta-cīvaraṁ* (pot, garment and such essential things for an ascetic), etc.

(x) names of low castes e.g. *sapāka-caṇḍālaṁ* (Śvapākās and Cāṇḍālas), etc.

(xi) words which have different genders but give similar meaning e.g. *dāsi-dāsaṁ* (female and male servants), *itthi-pumaṁ* (men and women), etc.

(xii) names of books e.g. *Dīgha-Majjhikaṁ* (the Dīghanikāya and Majjhima nikāya), *Aṅg'-ôvāngaṁ* (the twelve Angas and twelve Upāngas), etc.

(xiii) various words belonging to the same group, though having different genders, e.g. *tiṇa-kaṭṭha-sākhā-palāsaṁ* (grass, wood, branches, leaves, etc.)

(xiv) names of quarters e.g. *Dakkhiṇottaraṁ* (the South and the North), *Pubb-aparaṁ* (the East and the West)[2] etc.

(xv) names of rivers e.g. *Gaṅgā-yamunaṁ* (the rivers Gaṅgā and Yamunā), etc.

3.8 In the following case such Neuter Singular Dvandvas may be formed optionally:[3]

(i) names of trees e.g. *Assattha-kapitthaṁ-tthā, sāk-asālaṁlā.*

(ii) names of grass and bushes, e.g. *Usīra-bīraṇaṁ-ṇā, kāsa-kusaṁsā.*

(iii) names of beasts e.g. *aj-eḷakaṁ-kā, gav'-assāṁ-ssā* etc. *go-mahisaṁsā.*

(iv) names of costly materials e.g. *hiraṇṇa-suvaṇṇaṁ-ṇṇāni, jātarūpa-rajataṁtāni.*

(v) names of corn e.g. *Sāli-yavaṁvā.*

(vi) names of settlements e.g. *Kāsi-kosalaṁlā.*

(vii) with adjectives, which are antonymns of each other e.g. *kaṇha-sukkaṁ'kkā*, etc.

(viii) names of birds e.g. *haṁsa-balākaṁkā.*

(ix) names of particular preparations e.g. gavva-mahissaṁ-ssā etc.

1 See Saddanīti 700; Mog. Sutta III.20; Pāṇini II.iv.2–11, and W.69.

2 This group can be included in (viii) also.

3 See Saddanīti 701, Pāṇini II. iv. 12.

3.9 There are a few words ending in plural number, which have been looked upon as Dvandva compounds with one member dropped e.g. *piyaro* or *māyaro* (parents), *dhitaro* (children). In OIA these words have invariably dual number. These words have been designated as Ekaśeṣa Dvandva compounds.[1]

3.10 Non-final substantives in a Dvandva compound as a rule stand in their stem forms. In the following few cases, however, they undergo some specific changes:

(i) *go* (cow or bull) is changed to *gava* if followed by a member beginning with a vowel e.g. *gav'-assā*.

(ii) The kinship terms like *mātu*, *pitu*, etc., which have *-tṛ-* endings in OIA, if standing as non-final members of a Dvandva compound have the final *-u* changed to *-ā*. e.g. *mātā-pitaro*, *matā-pitā-bhātā-bhātā-dhitaro* etc. Saddanīti 736, and Mog. Sutta III. 65 refer to this phenomenon without explaining why the change takes place. A comparative study will clarify that the change has been inherited from OIA where these kinship terms end in *tṛ* in other compounds like *mātr-bhaktiḥ* (devotion to one's mother), *pitṛ-ghātakaḥ* (patricide), etc., but as non-final members of Dvandva compounds, they end in *ā* e.g. *mātā-pitaraḥ*. *mātā-pitā-bhrātā-bhaginyaḥ*, etc.

In the compounds *jāyam-patikā* and *jāyam-patī*, the initial feminine noun *jāyā* is changed to *jāyam*. Mog. Sutta III. 70 refers to this particular change. According to Saddanīti 731 this particular compound has four forms *jāyam-patī*, *jāyam-putikā*, *jāni-patī* and *tudam-pati*. These compounds seem to be peculiar to MIA. However, we can look upon *jāyam-pati* and *tudam-pati* as coming from OIA *jampatī* and *dampatī* respectively.

(iii) In Pā. *khup-pipāsā* and Pk. *khup-pivāsā* the feminine noun *khudā* (hunger) is changed to khud- and then to *khup* because of Sandhi rules.

Saddanīti 744 gives this change; but as usual no reason is pointed out for the change. Here also it can be clearly noticed that the compound as a whole has been taken up in MIA from OIA, viz. *kśutpipāsā* with normal phonological changes.

(iv) In Dandva compounds the non-final members not only lose their case-terminations but if the same letters or words are repeated at the end of both the members, these also are dropped from the initial member[2] e.g.

If nāma-rupam (name and form) further combines with the compound *nāmarūpa* as *nāma-rūpa-nāmarūpam* (name, form and names and forms), it is changed to *nāmarūpam* simply and conveys the sense of name and form taken separately as also name, form and name-form combined together.

devatta-manussatta becomes *devamanussatta* ; *manussabhāva-tiracchānabhāva* is compressed into *manussatiracchāna-bhāva* (the state of a human being and a low animal).

duvāram-tivāram is changed to *dutivāram* (twice or thrice), etc.

3.11 Grammarians have fixed the order[3] of the members in a Dvandva compound as follows:

(*a*) The general rule to be followed is: The members of a Dvandva compound should be arranged on the basis of importance, i.e. the more important

[1] Cf. Saddanīti 820, 821. [2] Cf. Saddanīti 737 and 739. [3] Cf. W. 71,72, Pāṇini II.ii.32–34.

member should come earlier, e.g. *samaṇa-brāhmaṇā* (the ascetics and the brahmins).

According to this rule the names of the four castes are to be arranged in the order of their importance. *brāhmaṇa-ibbhā* (brahmins and vaiśyas).

The names of the seasons, months etc. are to be arranged according to their usual order, e.g. *gīmha-vasantā*, *cetta-vesākhā*, etc.

(*b*) A member with fewer syllables should come first. e.g. *mitt'-amāccā*, *aj-eḷakū*, *accha-koka-tarucchayo*, *kaya-vikkayo* etc.

If both or all the members consist of the same number of syllables, then the order is left to one's discretion.

(*c*) A word ending in *-i* or *-u* comes earlier than that ending in *-a* e.g. *asi-cammam*, *cakkhu-sotam*, *pāṇi-pādam*, *khanti-soraccam*, etc.

There can be a few exceptions to the rule e.g. *kesa-massu*, *jāyam-pati* or *patikā*, *aho-ratti*, etc.

(*d*) A word beginning with a vowel comes earlier than that beginning with a consonant, e.g. *asi-cammam*, *attha-dhammo*, *abhijjhā-domanassam*, *aho-ratti* or *rattam*, *ajjava-maddavam* etc.

Compounds like *gav'-assā* are exceptions to this rule.

(*e*) Between two words beginning with a vowel the choice is to be decided by looking to their final vowels. That which ends in *-a* should come earlier e.g. OIA *-Indragnī*. If there is a clash between any two of the above rules the following order or preference is resorted to:

(i) The rule (*a*) is given preference over (*b*) and (*c*).

That is why in *bramnaṇa-ibbha* a member with more syllables comes earlier and a member beginning with a consonant precedes one beginning with a vowel.

(ii) (*b*) is preferred to (*c*).

Thus in *kesa-massu*, *kesa* precedes *massu*, though the latter ends in *-u*.

(iii) between (*c*) and (*d*), (*d*) is given preference e.g. *aho-ratti*.

(iv) If the compound consists of members more than two, say three- and if two of these consist of the same number of syllables then the rule (*b*) is to be applied first and then the order of the remaining members can be had according to one's own discretion.

(*f*) The following is the order to be followed in case of substantives, belonging to different genders:

A neuter substantive always stands last. Between feminine and masculine substantives the first place is given to feminine ones e.g. *gav'-assā*, *ammā-piio*, *mātā-pitaro*, *dāsī-dāsam*, etc.

Out of all these rules prescribing order of the members in a Dvandva compound, Saddanīti refers to one only i.e. rule (*b*) in 709 as: *pubbapadam appakkharam uttarapadam tulyam vā bahvakkharam vā*.

3.12 According to the definition as given in Saddanīti 709, a Dvandva compound can be formed with two or more nouns; but besides nouns, some other parts of speech also can stand as members of a Dvandva compound.

3.13 Dvandva compounds formed with adjectives[1]:

(*a*) Simple adjectives are often utilised as members of a Dvandva compound, e.g.

Pā.: *uttam'-âdhama* (high and low), *ūn-âdhika* (less or more), *tasa-thāvara* (movable and immovable), *ninn'-onnata* (high and low), *sīt-uṇha* (cold and hot), *nīla-lohita* (dark-red), *subbha-dhavala* (bright-white), etc.

Pk.: *ujju jaḍa* (simple but fool), *bahu-desia* (more or less), *sīa-uṇha* (cold and hot), etc.

3.14 In these compounds the adjectives (i) are names of colours as in *nīla-lohita, subbha-dhavala* etc. or (ii) they stand in contrast to each other e.g. *sit-uṇha, tasa-thāvara, ūn'-âdhika* etc.

These adjectival Dvandvas always qualify[2] a substantive e.g. *sit'uṇham-udakam, uttamadhamā janā, tasa thāvarāṇam-jīvāṇam* etc.

In traditional grammar these, and especially those formed with past passive participles, have been classified under Karmadhāraya Samāsas[3], but they should more correctly go with Dvandva Samāsas.

(*b*) Besides simple adjectives, those formed with Taddhita suffixes also can be met with as members of a Dvandva compound, e.g. *gavva-mahissam, dhammik'-adhammika,* etc.

(*c*) Adjectives formed with various combinations, as for example those[4] formed with prefixes and nouns can form a Dvandva compound, e.g. *anuloma-paṭiloma, anukūla-paṭikūla, anurūpa-virūpa,* etc.

(*d*) Past passive participles in their adjectival capacity often stand as members of Dvandva compound, e.g. *kat'-akata* (that which is done, and that which remains to be done), *gata-paccāgata* (gone and then returned), *atīt'-anagata-paccupannā* (the three times), etc.

In most of these cases, i.e. those referred to in (*a*) to (*d*), the two members stand in contrast to each other.

3.15 Dvandva compounds formed with numerals are very common in all languages. e.g. *aṭṭhā-rasa* (eighteen), *aṭṭha-cattālisa* (forty-eight), *ti-catu* (three or four), *aṭṭha-nava* (eight or nine), etc.

(i) With a decade as final member they form a copulative compound. These compounds are put under Determinative compounds in Traditional grammars.

(ii) In other cases they form Alternative Dvandva compounds e.g. *aṭṭha-nava.*

The initial numerals undergo various changes in (i).[5]

3.16 *Dvandvas formed with other parts of speech*:

(*a*) A few Dvandva compounds[6] are formed with prefixes or prepositions e.g. *uccavaca, ā-ca-parāca.*

In such cases the conjunction is not dropped i.e. *ut-ca-ava-ca,* but is retained in the compounds. This compound is classified as a Determinative Compound of Mayūra- vyaṁsakādi class by Pāṇini in II. 1.72.

(*b*) A few compounds are formed with adverbs e.g. *ajja-ssuve, -ajja-tthā* (Pk.) - (today or tomorrow), *ajjhatta-bahiddhā* (internally and externally), etc.

[1] Cf. W. 74. [2] Cf. W. 73. [3] Cf. W. 74_a, Pāṇini II. i. 60, and 69. Saddanīti 702. [4] Cf. W. 74 d. [5] See I, 22 and Saddanīti 750. [6] Cf. W. 74 c, d.

The sense is in most cases alternative.

3.17 Any two compounds can join together to form a Dvandva compound e.g. *a-jar'-â-mara* (without old age and death—usually an epithet of gods), *aja-vata-go-vatā* (ascetics living as goats and cows), *an-upādān'-anupādāniya* (neither conscious nor favourable to the rise of conscious existence), etc.

3.18 The relation between two members of a Dvandva compound is usually copulative, but sometimes alternative e.g. *aṭṭha-nava, aḍḍha-tthā, puppha-phala*, etc.

3.19 Very often the two members of a Dvandva compound stand in contrast to each other e.g. *uttam-adhama, anu-thūla, sāmi-sevakā, gat'-âgata* etc. This is very common in the case of adjectival Dvandvas.

3.20 At times a Dvandva can be formed with synonyms e.g. *apāya-duggati-vinipāto* (danger and disaster), etc.

Chapter IV

DETERMINATIVE COMPOUNDS

4.1 In a Determinative compound the final member is more important and its meaning is determined by the initial one. This class of composition comprises of three different categories as given in traditional grammars, viz., Tatpuruṣa, Karmadhāraya and Dvigu.

4.2 Indian grammarians deal with Karmadhāraya and Dvigu as varieties of Tatpuruṣa compounds. The Aṣṭādhyāyī of Pāṇini refers to Tatpuruṣa in II.i.22, and then Karmadhāraya and Dvigu are given as its varieties in II. i. 49-72 and II. i. 52 respectively. Karmadhāraya is defined as *Tatpuruṣas samānādhikaraṇaḥ Karmadhārayaḥ* in I. ii. 42. Dvigu is treated as a subdivision of Karmadhāraya in II. i. 52 *Saṅkhyā pūrvo* Dvigu.

MIA grammarians also follow the same method in treating these three types of compounds.

Saddanīti deals with these three categories as follows:

702: *Dve padāni samasīyanti tulyādhikaraṇāni, so kammadhārayo.*

703: *Saṅkhyāpubbo Digu.*

704: *Amādayo samasiyanti parapadehi so tappuriso.*

And later in 709 it is clearly laid down that Karmadhāraya and Dvigu are subdivisions of Tatpuruṣa.

709: *Te c' ubho*, which is explained as *Te ca ubho digu-kammadhāraya samāsā tappurusasañña honti.*

Saddanīti further says that Tatpuruṣa has three subdivisions: (i) Suddha Tappuriso, (ii) Kammadhāraya Tappuriso and (iii) Digu Tappuriso. Mogallāna Suttapāṭha deals with Tatpuruṣa in III. 10, with Karmadhāraya in III. 11 to 13, and with Dvigu in III. 21.

4.3 As predominance of the final member, which in its turn is determined by the initial one, is the character common to all these categories, modern scholars like WACKERNAGEL, MACDONELL WHITNEY, etc., class all these

compounds under Determinative compounds. They do not give the three traditional subdivisions of Determinative compounds; but these compounds have been subdivided on altogether different lines.

After a critical study of the final members, the subdivisions are given as follows:

(A) Determinative compounds with verbal nouns as final members.
(B) Determinative compounds with simple adjectives as final members.
(C) Determinative compounds with non-verbal substantives as final members.

4.4 (A) Verbal nouns and Primary nominal bases as final members.

Verbal nouns are nouns formed from roots of verbs, or from their modified forms, by the addition of certain kṛt affixes. They fall into two classes: (i) Agent nouns which denote the doer of the action contained in the root. These can be formed with suffixes like *-a*, *-aka*, *-i(n)*, *-vnn*, *-man*, *tar*, or *ttu*, or with bare root i.e. with zero suffix, with reduced forms of roots and with reduplicative forms of roots.

(ii) Action nouns are those which denote performing of the action contained in the root. These can be had in all the three genders: masculine action nouns formed with the suffix *-a*, neuter action nouns with the suffix *-na* or *-ana*, and feminine action nouns with the suffixes *-ā*, *-yā*, *-ti* and *-anā*.

If we look at these verbal nouns from another point of view, they can be placed under two groups as follows:

(i) those which can be used as final members of compounds only, but have no independent existence, i.e. cannot be used as initial members of compounds or elsewhere in composition, and

(ii) those which have independent existence also.

4.5 There are many verbal nouns, or to be appropriate, agent nouns which can be used as final members of compounds only. Such compounds have been treated separately by Indian grammarians.[1] Kātyāyana in his Vārttika on II.ii.19 calls these compounds as Upapada Samāsas.

Saddanīti also refers to these compounds as Upapada Samāsas in 682: *Upapade dhātumayānam niccam samāso*, and again in 704: *Upapada samāse dhātumayānam niccam eva samāsavidhi na vākyam.*

An analysis of these agent nouns occurring[2] as final members of Determinative compounds shows that they can be grouped in the following divisions:

(i) with suffix *-a* bringing about a Guṇa change in the ultimate or penultimate vowel in the root, e.g.

Pā.: *agha-kara* (a sinner), *aṅkusa-ggaha* (an elephant-driver), *antima-deha-dhara* (having the last bodily existence), etc.

Pk.: *aṅka-dhara* (the moon), *agge-sara* (a leader), *abhayam-kara* (assuring safety), *āṇatti-ara* (a servant), etc.

(ii) the suffix *-a* bringing about a Vṛddhi change, e.g.

Pā.: *suvaṇṇa-kāra* (a goldsmith), *dukkh'-ādhivaha* (conducive to misery), etc.

Pk.: *kumbh'-āra* (a pot-maker), *ambu-vāha* (cloud), etc.

[1] Cf. Pāṇini II.ii.19.

[2] Cf. W.75.

(iii) the suffix *-a* without any change, e.g.

Pā.: *aja-pāla* (a goat-herd), *hadayam-gama* (captivating the heart), etc.

Pk.: *go-pāla* (a cowherd), *nattam-cara* (moving at night), etc.

(iv) the suffix *-ana:*

Pk.: *ari-damaṇa* (one who destroys an enemy).

Pā.: *loma-hamsaṇa* (causing the hair to stand erect), etc.

(v) the suffix *-i* OIA *-in:*

Pā.: *aggi-gavesi* (searching for fire), *ajjhatta-cinti* (with thoughts on internal things), *atta-garhi* (censuring himself), *dhama'-anusari* (following the law), etc.

Pk.: *avāya-daṁsi* (knowing the danger), *aho-gāmi* (going to bad state), *udaram-bhari* (selfish), *kāla-kaṅkhi* (awaiting an opportunity), etc.

(vi) the suffix *-ika*, e.g. *aṭavī-rakkhika* (guardian of a forest).

(vii) the suffix *-u:* e.g. *a-dakkhu* (not seeing), *gāruḍa-viu* (knowing the snake charm), *loka-vidu* (knowing the ways of the world), etc.

(viii) the suffix *-ua:* e.g. *ati-bhāvuka* (thinking much), *a-jāṇua* (not knowing), etc.

(ix) the suffix *-t* (*ḍa* in Pk.): e.g. *ṇiaṇa-kaḍa* (one who has committed the fault of Nidāna), *anta-gaḍa* (one who gets salvation in this birth).

(x) suffix *-ra* or *ira:* e.g.

Pk. : *aṇu-gamira* (a follower).

4.6 Such agent nouns, having no independent existence can be formed without suffixes also, in the following different ways:

(i) Agent nouns formed from stems of the present[1] tense of roots. e.g.

Pā.: *ass'-āroha,*[2] (a horse-driver), *atta-bhava*[2] (a respectful term of address), *du-viññapaya* (difficult to teach), *du-ppaṭipajja* (difficult to accept), etc.

Pk.: *ās'-aroha*[2] (riding a horse), *muccha-bandha*[3] (a fisherman), etc.

(ii) Agent nouns formed with zero suffix i.e. with bare root:

e.g. Pā.: *tidiv'-abhibhū* (the lord of gods). *sabb'-abhibhū* (ruling everything), etc.

Pk.: *agga-ṇi* (a leader), *attha-vi*[4] (knowing the meaning), *Inda-i*[5] (Rāvaṇa's son), etc.

(iii) Agent nouns formed from the reduced or contracted[6] forms of roots. These agent nouns are also known as verbal adjectival suffixes. e.g.

Pā.: *a-kata-ññu* (ungrateful), *agga-ñña* (recognised as primeval), *aggi-ṭṭha* (a fire place), *atta-ja* (a son), *addha-gū* (a traveller), *antalikkha-gu* (going through the air), *ambho-ja* (a lotus), *ambu-da* (a cloud), *avani-pa* (a king), etc.

Pk.: *aṅga-ya* (a son), *aṭṭa-ṇṇa* (knowing the miseries of others), *appa-ṇṇu* (knowing the soul), *ura-ga* (a serpent), *chauma-ṭṭha* (an ascetic who has not yet reached omniscience), *jala-da* (a cloud), *tanta-ṇṇu* (knowing the technique), *veḍa-ṇū* (having the highest knowledge), etc.

[1] Cf. W. 76. [2] These can be included in 5 (i) above. [3] Cf. W. 76 d.
[4] Cf. W. 77 d. [5] The final *-t* in *jit*, and *-d* in *vid* is lost here. [6] Cf. W. 77 b.

One root can give rise to more than one reduced form e.g. *gama* (to go) gives *ga* and *gū*, *ññū* (to know) gives *ñña* as well as *ññu*, and *ṇū*.

(iv) Agent nouns[1] formed with reduplicative forms of roots,

e.g. Pā.: *cakkhu-dada* (one who gives the eye of consciousness), *attam-jaha* (one who does not care for oneself), *raṇam-jaha* (harmless, free from desires), *du-ddada* (difficult to give), etc.

4.7 As already alluded to, all these agent nouns enumerated in 4.5 and 4.6 can be used as final members of compounds only, the compounds thus formed being designated as Upapada Tatpuruṣa *Samāsas* in traditional grammar.

The following agent nouns can have independent existence in composition:

(i) Some of the agent nouns formed with the suffix *-aka* (*-aga* in Pk)[2]: e.g.

Pā.: *akkhara-chintaka* (a grammarian), *dāna'-anumodaka* (one who thanks for the gift), etc.

Pk.: *aṇa-dhāraga* (a debtor), etc.

Out of the agent nouns in *-aka* many have independent existence, and appear at the end of Genitive Tatpuruṣa compounds. A few are such as can be used as final members of Upapada-Tatpuruṣa compounds only. Pāṇini allows Ṣaṣṭhī samāsas with a few of these only.

(ii) Agent nouns with the suffix *-tar* and *-ttu* ∠ OIA *tṛ* e.g. *ati-vattar* (one who abuses), *sabba-satthu* (a universal teacher *ai-vāettu* (a slayer), *a-gantar* (one who shall not go), etc.

They can stand at the end of Prādi compounds, Negative Determinatives and ordinary Tatpuruṣa compounds.

4.8 The meaning denoted[3] by agent nouns is generally active, the initial substantive serving as the object of the action performed by the agent e.g. *kicca-kara* (a servant), *aja-pāla* (a goat-herd), *jala-da* (a cloud), *okam-jaha* (an ascetic), etc.

If the root from which the agent noun is formed be intransitive, the initial member stands adverbially, e.g. *ante-vāsi* (a disciple), *ati-vattar* (one who abuses), *agge-sara* (one who goes onward), *ambho-ja* (a lotus), etc.

In a few cases the meaning is passive e.g. *su-kara*, *du-viññāpaya*, etc., especially when the initial member happens to be prefix *su-* or *dus-* .

4.9 *Action nouns as final members:*

(i) Masculine action nouns: e.g.

Pā.: *agāra-vāsa* (life as a house-holder), *thūl'-accaya* (a grave offence), *aññathā-bhāva* (a change), *a-takka-gāha* (choosing without reasoning), *a-dhamma-kāra* (injustice), *adhi-bandha* (imprisonment), *mahā-bhūmi-cala* (a great earthquake).

Pk.: *a-puṇa-bhava* (salvation), *ava-gāra* (harm), *a-heu-vāya* (belief in scriptures only), *manasi-kāra* (a thought), *purisa-kāra* (a manly deed), *pāya-cāra* (walking), etc.

These are formed from roots by adding the suffix -a, which brings about a Vṛddhi change in most of the cases, and a Guṇa change in a few cases.

(ii) Neuter action nouns: e.g.

[1] Cf. W. 76 e. [2] Cf. W. 79, 80. [3] Cf. W. 75 d, e.

Pā.: *a-gati-gamana* (following a wrong course), *aṅka-karaṇa* (marking), *accaya-paṭiggahaṇa* (pardon for an offence), *attham-gamana* (setting), etc.

Pk.: *a-daṁsaṇa* (disappearing), *a-iṇṇ'-āyāṇa* (a theft), *añjali-karaṇa* bowing down), *anto-dahaṇa* (burning of the heart), *uv-akkhāṇa* (a tale), etc.

Here the suffix used is *-aṇa* and simply *-na* or *ṇa* in a few cases.

-aṇa brings about a Guṇa change in the ultimate or penultimate vowel in the root.

(iii) Feminine action nouns:

(*a*) With the suffix *-ā*

Pā.: *atireka-pūjā* (special worship), *acca-sarā* (going forward), etc.

Pk.: *amāri-ghosā* (proclamation of non-violence), *aihi-pūyā* (worship of a guest), etc.

(*b*) With a suffix *-yā :*

aggi-paricariyā (fire-worship), *aññāṇa-cariyā* (behaviour of ignorance) etc.

(*c*) With the suffix *-anā :*

odan'-esaṇā (a search for food), *attha-desanā* (exegesis), *a-gopanā* (not tending), *anupada-vipassanā* (insight into individual states), etc.

(*d*) With the suffix *-ti :*

a-gati (not admittance), *a-gutti* (non-control), *aṇu-virai* (the inferior law), *a-uṇo-ṇiutti* (salvation), *ṭola-gai* (a defect in bowing down to a teacher), etc.

In a few cases it becomes *-dhi.* e.g. *suha-laddhi* (gaining happiness), etc.

4.10 Unlike agent nouns, most of these action nouns have independent existence also. Only a few masculine action nouns like *kāra* and *cāra, cala* etc., are such as can be used in final members of compounds only.

Action nouns as final members can give a Negative Determinative, a Tatpuruṣa, a Descriptive Determinative or a Prādi compound.

4.11 Some of these verbal nouns have been used as simple substantives.[2]

(i) Feminine action nouns like *cariyā* (conduct), *vijjā* (learning), *kahā* (tale), *pūjā* (worship), *gati* (gait), *mai* (mind, thought), etc.

(ii) Neuter action nouns like *dāna* (gift), *akkhāṇa* (a tale), *ṇāṇa* (knowledge), etc.

(iii) Masculine action nouns like *bhāva* (emotion, thought), *bhava* (birth, worldly existence), *vāda* (Pk. *vāya*) (opinion), *ācāra* (conduct), etc.

(iv) Agent nouns like *lehaka-ga* (an author), *vattar* (an orator), *satthu* (a teacher), *pālaga* (a guardian), *vādi* (a disputant), *anuyāyi* (disciple), etc.

4.12. Besides agent nouns and action nouns other verbal derivatives i.e. primary nominal bases derived by kṛt affixes, also can be met with as final members of Determinative compounds.

The most common among these are the verbal adjectives in *-ta* popularly known as past passive participles.[3] e.g.

Pā.: *a-kkhata* (uninjured), *agārika-bhūta* (leading a household life), *agga-danta* (most excellent among the self-restrained), *aggi-daddha* (burnt by fire)

[1] Cf. W. 75 f, g, h and 81 b.

[2] Cf. W. 77.

[3] Cf. W. 83.

aññoñña-nissita (depending upon one another), *atta-sambhūta* (arisen from one's own self), *nibbān'-abhirata* (taking delight in Nirvāṇa), etc.

Pk.: *aṅga-jāya* (a son), *attha-jāya* (matter under consideration), *gaha-gahiya* (possessed by a ghost), *pautti-vāua* (busy with work), etc.

In a few cases the suffix *-ta* is changed to *-na* (Pk. *-ṇa*) e.g. *aññoñña-bhinn* (separated from one another), *kayya-nimanna* (busy with work), etc.

4.13 Next to the past passive participles come gerundives[1] or potential passive participles as final members of Determinative compounds, especially of Negative ones.

These are formed with suffixes *-ya*[2], *-cca* <OIA *-tya, tabba* Pk: *-yavva*, <OIA *-tavya, -anīya* (Pk. *-aṇijja*) and *-iya*. e.g. Pā.: *a-kattabba* (that which should not be done), *a-khobbha* (imperturbable), *a-chejja* (not to be divided), *an'-añña-neya* (not to be led by others), *an-anu-tappa* (not to be tortured), *dur-anurakkhiya* (difficult to protect), *an-anuvajja* (unblamable), *a-passitabba* (not to be looked on), *sudd'-âbhidheyya* (to be expressed in words), *kāka-peya* or *-peyya* (full to the brim), *amaccu-dheyya* (the sphere of immortality), a-*sakhuṇeyya* (impossible), *saddhā-deyya* (a gift given in faith), *an-atikkamaṇīya* (not to be transgressed), *an-agghaṇīya* (invaluable), etc.

Pk.: *a-kkhohaṇijja* (one who cannot be agitated), *an-ojja* (faultless), *arai-mohaṇijja* (a karma producing misery), *avassa-karaṇijja* (that which should necessarily be done), *du-ssajjha* (difficult to achieve), etc.

4.14 In a few Negative Determinative compounds and exceptionally in other Determinative compounds also a present participle[3] can be met with as the final member, e.g. *a-taramāṇa* (walking slowly), *an-abhisambhuṇanto* (unable), *kicc'-ânukubba* (imitating an action), etc.

4.15 Let us study the initial members of these compounds with various primary verbal Derivatives as final members. Almost all parts of speech can be met with as initial members in such compounds.

Prefixes[4] can often stand as initial members of such compounds, forming a variety of compounds known as Prādi Determinatives. In these cases the final member may be an action noun, an agent noun in *-tar, -aka, -i(n)*, and in few cases, a past passive participle, and a gerundive.

(i) Prefix *pa-* <OIA *pra*:

Pā.: *pa-kopa* (agitation), *pa-ṇetar* (an excellent leader), *pa-kappia* (arranged, planned), *pa-ggaha* (exertion), *pa-cchada* (a cover), *pa-jānanā* (understanding), *pa-ññāpetar* (discloser of truth), etc.

Pk.: *pa-kuppia* (very angry), *pa-iṇṇa* (scattered), *pa-uñjaṇa* (application), *pa-uñjittu* (one who acts), etc.

(ii) Prefix *anu-* (*aṇu-*):

Pā.: *anu-karaṇa* (imitation), *anu-naya* (favour), *anu-a-vassa* (a place sheltered from rain), *anu-jutta* (applied), *anu-yāyi* (a follower), etc.

[1] Cf. W.82 a.

[2] In MIA it is not met with as *-ya*, but simply brings about gemination of the previous consonant.

[3] Cf. W.82 b. [4] Cf. W.84 a.

Pk.: aṇu-ara (a follower), *aṇu-kāri* (one who imitates), *aṇu-ggahia* (favoured), *aṇu-jāṇaṇa* (consent), etc.

(iii) *ati-* and its contracted form *acc-* in vowel assimilations:

Pā.: *acc-asanna* (too near), *acc-uggata* (elevated), *ati-kkama* (transgression), etc.

Pk.: *ai-jāya* (a son getting more wealth than his father), *ai-yāra*, (transgression), *ai-vaittu* (one who kills), etc.

(iv) *paṭi-* Pk. *paḍi* ⋖OIA *prati:*

Pā.: *paṭi-kāra* (counter-acting), *paṭi-khitta* (rejected), *paṭi-nisaggi* (renouncing), etc.

Pk.: *paḍi-uvayāra* (good done in return), *paḍi-buddha* (awakened), *paḍi-pūyaga* (a worshipper), etc.

(v) *adhi-*:

adhi-gata (acquired), *adhi-vāha* (a bearer), *adhi-kāra* (power), etc.

(vi) *abhi-*:

abhi-gamaṇa (visit), *abhi-nāyaga* (a leader), *abhi-rata* (busy), etc.

(vii) *upa-* (*uva-* Pk.):

upa-ga (going near), *uva-yūra* (favour), *uva-kāri* (one who favours), etc.

(viii) *apa-* (*ava-* Pk.):

apa-gamana (departure), *ava-yāra* (harm).

(ix) *sam-*:

sam-gama (union), *sam-joga* (union), *sam-pīḍana* (crushing).

(x) *vi-* :

vi-naya (teaching), *vi-passanā* (instruction), *vi-netar* (a teacher), etc.

(xi) *nis* :

ni-ggamana (going out), *ni-caya* (a collection), *ṇi-kkaraṇa* (removing) etc.

(xii) *sat-* which is really speaking present participle of √*as* (to be):

sa-kkāra (honour), *sa-ccaraṇa* (good conduct), etc.

(xiii) *saha-* in *saha-vāsa* (company).

4.16. The most common among these prefixes are[1] *su-* and *dus-*. They can combine with (i) agent nouns like *su-kara* (easy), *du-ggama* (difficult, inaccessible), *du-gga* (a fort), *dū-dada* (difficult to give), etc.

(ii) Action nouns like *du-ggai* (misery), *su-mati* (good will), *dur-ācaraṇa* (bad conduct), etc.

(iii) Past passive participles like *su-gata* (the blessed one), *du-haa* (badly struck), *su-kaya* (a good deed), etc.

(iv) Gerundives like *du-sajjha* (difficult to achieve), *du-ddamma* (difficult to be checked), etc.

4.17 The negative particle *na*, which becomes *a-* (and *an-* before vowels) in compounds - except in *naga*—is very common as the initial member of such a Determinative compound. It can combine with

(i) Agent nouns as in *a-gantar* (one who shall not go), *na-ga* (a mountain), *a-gopaka* (one who does not protect), *an-anuyāyi* (one who does not follow), etc.

[1] Cf. W. 75 e.

(ii) Action nouns as in *a-gopana* (not tending), *a-daṁsaṇa* (disappearing), *a-gutti* (non-control), etc.

(iii) Past passive participles like *a-diṭṭha* (unseen), *a-kaṭa* (not prepared), *an-āgata* (future), etc.

(iv) Gerundives like *a-chejja* (not to be divided), *a-tulla* (uncomparable), *an-anukaraṇīya* (not to be imitated), *a-kattabba* (that which should not be done), etc.

4.18 Adverbs[1] also can occupy initial position in these Determinative compounds, e.g.

Pā.: *puraṁ-gama* (a leader), *pacchā-tāva* (remorse), *pure-jāta* (happening before), *punar-āgamaṇa* (return), *puna-bhava* (next birth), *pura-kkhata* (honoured), *upari-cara* (walking in the air), *aññathā-bhāva* (alteration), *divā-kara* (the sun), *divā-vihāra* (moving out during day), *aññatra-gati* (passing into other existence), *jahā-kāri* (acting as he speaks), etc.

Pk.: *anto-ḍahaṇa* (internal burning), *puṇa-kkaraṇa* (doing again), *purā-bhava*, (former birth), *puro-hia* (a priest), *pacchā-santhua* (known earlier), *tiro-hia* (concealed), *tattha-bhava* (a term of respectful address), *tattha-ya* (belonging to that place), *tahā-gaya* (a released soul), *micchā-daṁsaṇa* (false view), *muhā-jīvi* (a beggar), *musā-vādi* (a liar), etc.

4.19. Other indeclinables also can be met with as initial members of such compounds, e.g.

(*a*) *alaṁ-kata* (decorated), *pātur-bhava* (appearance), *āvi-kkāra* (displaying), *sayam-bhū* (god Brahmā etc.) *namo-kāra* (bowing down), etc.

(*b*) Gerunds also can be at times met with in such compounds e.g. *paṭicca-samuppāda* (dependent origination), *pecca-bhava* (the next birth), *paḍucca-karaṇa* (a dependant act), etc.

4.20. Adjectives which are used as substantives, or those which are used adverbially can also be found in the initial members of these compounds.

e.g. *sacca-vādi* (an upholder of truth), *dhuva-gāmi* (leading to permanence) *nicca-vāya* (the opinion which holds that everything is permanent), etc.

4.21. Simple non-verbal nouns can combine with all types of primary verbal derivatives.[2]

A noun can go with an agent noun serving as the object of the action, performed by the agent, e.g.

aja-pāla (a goat herd), *ambu-vāha* (a cloud), *ari-damaṇa* (one who destroys an enemy), *dhamm'-anusari* (following the law), *ass'-āroha* (a horse-driver), *maccha-bandha* (a fisherman), *tanta-ṇṇu* (knowing the technique), *cakkhu-dada* (giving the eye of consciousness), etc.

4.22. An initial noun can serve as an object of the action, denoted by the final action noun also, e.g. *odan'-esaṇā* (search for food), *adhamma-kāra* (injustice), *aṅka-karaṇa* (marking), *attham-gamaṇa* (setting), *aggi-paricariyā* (fire-worship), etc.

These verbal nouns generally give active sense: but the verbal derivatives in *-ta*, i.e. past passive participles, and gerundives are passive in nature and hence

[1] Cf. W. 84 b. [2] Cf. W. 84 c, d.

in compounds with these as final members, the initial nouns serve as the agent of the action contained in these verbal derivatives. e.g.

aggi-daddha (burnt by fire), *gaha-gahiya* (possessed by ghost), *sadd'-abhidheyya* (to be expressed in words), *kāka-peyyā* (a river full to the brim), etc.

4.23. A noun in the instrumental, ablative or locative case may combine with a verbal noun, denoting the instrument, the source or the location of the action contained in the verbal noun:

(i) Instrument—e.g. *ura-ga* (a serpent), *a-takka-gāha* (choosing without reasoning), *a-daṁsaṇa-pariyosāṇa* (finishing by disappearing), *aññāṇa-cariyā* (behaviour of ignorance), *saddhā-deyya* (a gift given in faith), *daṇḍa-haa* (struck with a stick), etc.

(ii) Source: e.g. *atta-ja* (a son), *iṇa-mokkha* (release from debt), *gantha-pamocana* (release from fetters), *bala-kkāra* (violence), *aṅga-jāya* (a son), etc.

(iii) Location: e.g. *ante-vāsi* (a disciple), *antalikkha-ga* (going through the air), *ambho-ja* (a lotus), *agāra-vāsa* (life as a house-holder), *nibbāṇa-abhirata* (taking delight in Nirvāṇa) etc.

4.24. A noun or an adjective, used substantively can stand in apposition to the final verbal noun, e.g.

agga-ṇṇa (recognised as primeval), *agga-danta* (most excellent among the self-restrained), *attha-jāya* (matter under consideration), *aggi-ṭṭha* (a fire place), etc.

4.25. Nouns standing as initial members of compounds ending with verbal nouns and other verbal derivatives often preserve[1] their case-endings.

Accusative[2] is the most common among case endings thus preserved: e.g. Pā: *a-talam-phasa* (bottomless), *attam-tapa* (troubling oneself), *attam-jaha* (one who does not care for himself), *okam-jaha* (an ascetic), *amatam-dada* (giving nectar), *arin-dama* (defeating the foes), *paran-tapa* (torturing an enemy), *abhayam-kara* (assuring safety), *kalaham-kara* (quarrelsome), *attham-gamaṇa* (setting), *attham-ita* (set down), *hadayam-gama* (captivating the mind), *hadayaṁ-gata* (learnt by heart), etc.

Pk.: *abhayam-kara* (assuring safety), *āyam-dama* (controlling the self), *udaram-bhari* (selfish), *oham-tara* (an ascetic securing freedom from the worldly existence), *kucchim-bhari* (selfish), *kulam-kasā* (a river touching its banks), *Dhanañ-jaya* (Arjuna), *paraṁ-tapa* (troubling others), *pāraṁ-gama* (one who has reached the excellence), *vissam-bharā* (the earth), *vihaṁ-gama* (a bird), *Sam-kara* (god-śiva), *savvaṁ-kasa* (surpassing all), *hiayaṁ-gama* (captivating the heart), etc.

4.26. A critical analysis will show that the terminations of accusative case are preserved in the following cases:

(i) When the final member is an agent noun formed with the suffix *-a* from some particular roots like *kara* (to do), *gama* (to go), *kasa* (to till to plough), *jī* (to conquer), *tapa* (to trouble), *dama* (to control), *tara* (to cross), *phasa* (<OA *spṛś* to touch), *bhara* (<OIA *bhṛ* to nourish, to fill,), etc.

[1] Cf. W. 85. [2] Cf. W. 86, 87.

(ii) When the final member is an agent noun formed with the suffix *-i*, in the case of a few roots like *bhara* as in *udaram-bhari*.

(iii) When the final member is an agent noun with reduced form of certain roots like *vihaṁga* (a bird).

(iv) When the final member is an agent noun formed with the reduplicative form of a root e.g. *amatam-dada*, *okam-jaha*, etc.

(v) When the final member is an action noun formed from the root *gama* e.g. *attham-gamana*.

(vi) When the final member is a past passive participle of a root meaning to go. e.g. *attham-ita*, *attam-gata*, *hadayam-gata*, etc.

4.27. Next to the accusative, we find instances of locative case endings being preserved in such compounds, e.g.

Pā.: *ante-vāsi* (a disciple), *antalikkhe-cara* (going through the air), *divi-bhava* (divine), *pubbe-kata* (deeds done in the former existence), etc.

Pk.: *ante-vāsi* (a disciple), *agge-sara* (a leader), *khe-ara* (a bird), *divi-ja* (a god), *paṁke-ruha* (a lotus), *sarasi-ruha* (a lotus), *maṇasi-kāra* (a thought), etc.

4.28. Following are the cases when the terminations of locative case can be preserved in the initial members of such Determinative compounds: when the final member is

(i) an agent noun with the suffix *-a* added to some roots like *sara* (< OIA *sṛ* to move), *bhu* (to become), *cara* (to move), *ruha* (to grow).

(ii) an agent noun with the suffix *-i* (< OIA *-in*) in the compound *ante-vāsi* only.

(iii) an agent noun formed with the reduced form of root *jana* (to arise, to take birth).

(iv) the masculine action noun *kāra*, which has no independent existence, when preceded by *maṇa* (mind).

4.29. Case-endings other than these are also occasionally preserved in these Determinative compounds, e.g.

Instrumental: *vacasā-haa* (hurt by words).
Dative: *hiṇāy'-āvatta* (returned to this world).
Ablative: *balak-kāra* (violence).
Genitive; *passao-hara* (a thief).

4.30. Besides these compounds there are some more combinations of different parts of speech with verbal derivatives, which have been treated along with Determinative compounds in traditional grammars.[3] Pāṇini calls them Gati-Samāsas. In Moggalāna Sutta-pāṭha these have been designated as Kriyārtha samāsas. e.g.

(i) Cvi-compounds like *vasī-patta* (brought under control), *sīti-bhāva* (coolness).

(ii) With past passive participle of the root *bhū* (to become) as the final member and prepositions and indeclinables as initial members. e.g. *puro-bhūya* (being in front), *tiro-bhūya* (disappeared) *tuṇhi-bhūya* (being silent), etc.

(iii) With gerunds of the root *kara* (<OIA *kṛ* to do) as final members

[1] Cf. W. 88 [2] Cf. W. 89. [3] Cf. Pāṇini II .i. 59.

e.g. *alaṁ-kariya* (having decorated), *sa-kacca* (having respected), *urasi-karia* (having accepted), *manasi-kariya* (having thought), etc.

But as a matter of fact these compounds form a part of verbal composition and not of nominal composition. Hence they have not been dealt with here.

4.31 (B) *Determinative Compounds with Simple Adjectives as Final Members:* All types of simple adjectives can be met with as final members of Determinative compounds:

(*a*) *Adjectives of Quality*—

(i) ending in *-a*, e.g.

Pā.: *aggi-sama* (like fire), *atthi-maya* (made of bones), *guṇ'-aḍḍha* (great because of merits), *a-taccha* (untrue), *ati-uttama* (excellent), *att'-adhīna* (dependent on oneself) *attha-vasa* (dependent on wealth), *adhi-kusala* (of high merit), *an-attha-pada-kovida* (unskilled in meaning and words) *dhūm'-andha* (blinded by smoke), *a-mogha* (un-failing), *amba-pakka* (a ripe mango), *bhav'-agga* (the best existence), *an-alasa* (over-active), *ava-maṅgala* (inauspicious), *itthi-soṇḍī* (a woman addicted to drink), *kata-pubba* (done before), *kari-vara* (an excellent elephant), *karuṇā-sītala* (tempered with mercy), *gopānasī-vaṅka* (as crooked as a raft), *jacc'-andha* (blind from birth), *thala-gocara* (living on land), *pitā-maha* (grandfather), etc.

Pk.: *ai-uṇha* (too hot), *a-iṭṭha-puvva* (not seen before), *ao-maya* (made of iron), *ā-amba* (a little red), *āya-tanta* (independent), *uda-ulla* (wet with water), *kaṇaga-kanta* (glittering like gold), *khii-goyara* (a human being), *gandh'-aḍḍha* (possessed of smell), *ṇaga-vara* (the best mountain), *tulā-sama* (equanimous), *ḍaḍha-mūḍha* (very foolish), *para-tanta* (dependent on others), *Rai-ppiya* (Cupid), *vaṁcaṇa-caṇa* (skilled in deceiving), etc.

(ii) ending in *-u*,[1] e.g.

Pā: *a-garu* (not heavy), *a-bhiru* (*ka*) (fearless), etc.

Pk.: *a-garu-lahu* (neither heavy nor light), *aṇ-aṇu* (not small), *ai-lahu* (very small), etc.

(*b*) Adjectives of degrees[2] of comparison—comparative and superlative—also can stand as final members of Determinative compounds, e.g. *a-kaniṭṭha* (the highest), *vayo-seṭṭha* (great because of age), etc.

(*c*) Adjectives of Quality, e.g.

acc'-appa (very few), *aṇ-appa* (much), *vijjā-bahula* (learned).

(*d*) Numerals and ordinals also can occupy final positions in Determinative compounds, e.g. *isi-sattama* (the seventh sage i.e. Gautama), *an-eka* (many), etc.

4.32. *Initial members of Determinative compounds, with adjectives as final members.*

A simple adjective can combine with[3]

(i) a substantive, (ii) another adjective, (iii) a prefix or preposition, (iv) a negative particle, and (v) other indeclinables.

An adjective of quality ending in *-u* generally combines with a negative particle.

4.33. (i) The initial substantive may be connected with the final adjective

[1] Cf. W. 95 a[3] [2] [143] Cf. W. 95 a[r] [3] Cf. W. 95b.

by an oblique case,[1] the compound thus formed coming under Tatpuruṣa of traditional grammar.

Instrumental: *aggi-sama*, *guṇ-addha*, *atthi-maya*, *uda-ulla*, etc.

Genitive: *attha-vasa*, *āya-tanta*, *att'-adhīna*, etc.

Locative: *akkha-dhutta* (skilled at gambling), *khii-goyara*, *vañcana-caṇa*, *attha-nipuṇa*, *kari-vara*, etc.

(ii) Sometimes the initial substantive stands in apposition to the final adjective. These compounds are classified as Karmadhāraya compounds in traditional grammar.

e.g. *bhav-agga* (the best existence), *amba-pakka* (a ripe mango fruit), *itthi-soṇḍī* (a common additional to drink), *pitāmaha* (grandfather).

Here the usual order of the members seems to have been changed. In such cases the initial substantive often stands as the standard of comparison.[2] e.g. *gopānasī-vaṅka*, *kaṇaga-kanta*, etc.

Some of these adjectives are such as can be used in final members of compounds only, e.g. *maya*, *tanta*, *vasa*, *adhīna*, etc.

4.34. In these compounds enumerated in 4.33(i), the initial substantive sometimes preserves[3] its case-ending, e.g. *Gavi-ṭṭhira* (firm in cows), *devāṇam-ppiya* (loved by gods—later meaning a fool), *gehe-sūra* (a coward), *yudhi-ṭṭhira* (dauntless in battle), etc.

4.35. An adjective also can determine the meaning of the final adjective in some compounds,[4] the initial adjective being used adverbially, e.g. *mahā-nipuṇa* (very clever), *daḍha-mūḍha* (very foolish), etc.

Past passive participles often combine with the adjective *pubba* (Pk.-*puvva*). e.g. *a-iṭṭha-puvva* (not seen before), *kata-pubba* (formerly done), etc.

Here also the two members have interchanged their places.

4.36. An adverb[5] also can combine with the final adjective *puṇar-nava* (renewed), *sabbato-subha* (auspicious in all ways), etc.

4.37. Prefixes[6] often combine with simple adjectives, the compound thus formed being known as Prādi Karmadhāraya compound. e.g. *ati-uttama*, *adhi-kusala*, *ā-amba*, *ava-maṅgala*, *ai-uṇha*, *ai-lahu*, *pari-pakka* (ripe), *pa-gabbha* (bold), *vi-citta* (variegated), etc.

4.38. *su-* and *dus-* are very common among these prefixes.[7] e.g. *su-maṅgala* (very auspicious), *du-ppiya* (not liked), *su-mahā* (very great), etc.

4.39. Negative Determinative compounds formed with adjectives[8], especially with those ending in -*u* are very common. e.g. *a-garu*, *an-aṇu*, *a-kovida* (not expert), *a-mogha* (unfailing), *an-alasa* (every active), *a-taccha* (untrue), etc.

4.40. Besides simple adjectives[9], those formed with Taddhita suffixes also can be met with as final members of Determinative compounds, e.g.

With the suffix *-ya* or *-iya*: *a-kāsiya* (not belonging to Kāśī), *aggi-hottiya* (a

[1] Cf. W. 95 c. [2] Cf. W. 95 d. [3] Cf. W. 95 c. [4] Cf. W. 95 e. [5] Cf. W. 95 f. [6] Cf. W. 95 f. [7] Cf. W. 96 a. [8] Cf. W. 96 a. [9] Cf. W. 96 c.

sacrifice), *ananta-saṁsāriya* (a karma leading to endless worldly life), *cha-māsika* (completed in six months), *deś-antariya* (a foreigner), etc.

With the suffix *-ika: ahi-tuṇḍia* (a snake charmer), *bhalla-māliyā* (a gardener's wife), etc.

With the suffix *-a: sabba-bhumma* (a universal family), *kolaṁ-kola* (moving from house to house), etc.

With the suffix*-vanta, -manta: adhigama-palibhāṇavanta* (intelligent as to attainment), *ai-jhānamanta* (absorbed in meditation), etc.

With the suffix *vin: ai-māyāvi* (very deceitful), etc.

With the suffix- *-i* (<OIA) *-in: attha-vasi* (dependent on wealth), etc.

These Taddhita adjectives as final members give Negative Determinative compounds, and sometimes Ordinary Tatpuruṣa compounds as in *attha-vasi*.

Many a time they simply give us the Taddhita Vṛttis of Determinative compounds.

4.41. In the case of compounds with Taddhita adjectives at the end it so happens that one and the same compound is classified under Determinative compounds in one place and under Bahuvrīhi compounds in another place. The category to which it belongs is in many cases to be determined by the context only.

4.42. (*C*) Determinative compounds with non-verbal substantives as final members:

Among Determinative compounds a vast majority is made up by those ending with a substantive.

(i) Among these again those with substantive in both the members are the most common. As the first substantive is dependent upon the final one by a case relation, these compounds are called Dependent or Inflectional Determinative compounds. In traditional grammar these have been designated as Tatpuruṣa (MIA Tappuriso) as the very term illustrates the type.

This type of Determinative compounds bears a close resemblance to the Bahuvrīhis with substantives in both the members.[1] Many a time the same compound can be found in Tatpuruṣa as well as in Bahuvrīhi type. The category to which it belongs is determined by context only. In OIA it can also be determined by the accent, because a Tatpuruṣa compound has an accent on the final member, whereas in a Bahuvrīhi compound the initial member is accented.

4.43. Among case relations existing between the two members, that of Genitive case is the most common[2], e.g.

Pā.: *akkhi-kūpa* (cavity of the eye), *agga-jivhā* (tip of the tongue), *ar'-agga* (point of an awl), *kaṭṭh'-aggi* (the fire of wooden sticks), *aggi-sikhā* (the flame of fire), *rāj'-aṅgaṇa* (royal court-yard), *udak'-añjali* (handful of water), *addha-kāya* (half part of the body), *aṇṇava-kucchi* (depth of the ocean), *attha-hetu* (for the sake of wealth), *addh'-āyu* (duration of life), *addhāna-magga* (the path of journey), etc.

Pk.: *ao-ghaṇa* (an iron sledge), *amba-ḍālaga* (a piece of mango), *agga-jīhā*

[1] Cf. W. 97. [2] Cf. W. 98.

(tip of the tongue), *Anaṁga-bāṇa* (the cupid's arrow), *aṇṇa-vihi* (the science of cooking), *addhā-cheda* (a small measure of time), *addhāṇa-sīsaya* (end of the path), *ali-ula* (a swarm of bees), *ah'-inda* (king of serpents).

Other case relations also may exist between the two substantives, accusative being rather uncommon.

Instrumental

Pā.: *attha-pada* (a right word), *upapatti-deva* (a god by birth), *suvaṇṇ'-iṭṭhikā* (gold tiles used for covering a caitya), *kaṁsa-kūṭa* (cheating with false metals), *kilesa-māra* (death due to sinful desires), *kuḍḍa-nagaraka* (a wattle and daub town), *kesara-sīha* (a maned lion), *khīr-odaka* (milk and water), *jāti-maṇi* (a precious stone), *pakati-citta* (original nature), etc.

Pk.: *ohi-jiṇa* (a Jiṇa possessing *avadhi* knowledge), *kuḍa-leha* (a forged letter), *jutti-suvaṇṇa* (artificial gold), *ṇāma-muddā* (a signet ring), *dhamma-utta* (a pupil), *vis'-aṇṇa* (poisonous food), etc.

Dative

Pā.: *akkhy-añjana* (an ointment for eye), *santh'-agāra* (a hall for religious discourse), *devatā-bali* (an offering to deities), etc.

Pk.: *santi-homa* (a sacrifice for peace), *attha-daṇḍa* (punishment given with some purpose), *kāma-dheṇu* (the desire yielding cow), etc.

Ablative

Pā.: *kumbhila-bhaya* (fear of thieves), *niraya-bhaya* (the fear of purgatory), *akkhi-gūtha* (filthy substance coming out from the eye), etc.

Pk.: *ādi-mokkha* (release from the worldly existence), *cora-bhaya* (fear of thieves), etc.

Locative

Pā.: *gahana-ṭṭhāna* (a place in the jungle), *ghaṭī-odana* (rice boiled in a jar), *jagati-ppadesa* (a spot in the world), *udar'-aggi* (the fire of digestion), *assa-rayana* (best of the horses), etc.

Pk.: *agaḍa-daddura* (a person who does not leave his house), *kha-uppha* (an impossibility), *khaṭṭā-malla* (confined to bed), *geha-jāmāua* (a son-in-law staying with his father-in-law), *nisi-bhatta* (a night meal), *phiṭṭā-mitta* (a travel companion), *racchā-maya* (a dog), *hatthi-rayaṇa* (the best elephant), etc.

4.44. Thus any two substantives having any gender and number can join together to form a Tatpuruṣa compound. The gender of the compound as a whole is the same as that of the final member. e.g. *upapatti-devo, suvaṇṇ'-iṭṭhikā, ali-ulam*, etc.

The final substantive changes its number and case according to the context, but the initial, as a rule, remains in its stem-form.

4.45. Some of the compounds, especially the instrumental ones, are elliptical in nature. e.g. *tiṇ-agāra* (a hut prepared with grass), *attha-pada* (a word possessed of meaning), *khīr'-odaka* (water mixed with milk), etc.

Some other compounds like *kumbha-dāsī* (a water maid), *dhamma-utta*

(a pupil), *phiṭṭā-mitta* (a fellow traveller), etc. are also elliptical in nature. These compounds are known as Madhyamapadalopi Samāsas or compounds belonging to Śāka-pārthivādi class in traditional grammar.[1]

4.46. Many of the Locative Tatpuruṣas and some other Tatpuruṣas also are used in a restricted meaning, e.g. Loc. *agaḍa-daddura* (a narrow minded person), *kha-uppha* (an impossibility).

Tatpuruṣas other than locative also are used in restricted sense e.g. *Inda-jāla* (magic), *kacchapa-loma* (an impossibility), *umbara-uppha* (an extraordinary rise), etc.

Some of these are possessed of ironical meaning, e.g., *khaṭṭā-malla* (confined to bed), *racchā-maya* (a dog), etc.

4.47. In some compounds, especially the Genitive ones, the usual rule about the order of the compounds viz. Pāṇini II. ii. 30 *Upasarjanam pūrvam* is violated, e.g. *rāya-haṁsa* which comes under the exception to the above rule as given in II. ii. 31, and *agga-jivhā*> Pk. *agga-jīhā*—(tip of the tongue), *addha-kāya* (half part of the body), *adhara-kāya* (lower part of the body), *pubb-aṇha* (forenoon), *apar'-aṇha* (after noon), *majjh'-aṇha* (noon), *sāy'-aṇha* (evening), *addh'-āyu* (the duration of life), etc. These compounds are known as Ekadeśi Ṣaṣṭhī Tatpuruṣa compounds.[2]

4.48. As a rule the initial substantive in a Tatpuruṣa compound stands in its stem form, losing the case terminations, but occasionally the case-endings can be preserved, e.g.

Pā.: *dāsiyā-putta* (a term of abuse), *gavam-pati* (a bull), *devānam-ppiya* (orginally beloved of god, later meaning a fool), etc.

Pk.: *ante-ura* (harem), *devāṇam-piya, gavam-pati, dāsiyā-putta, gehe-sūra* (a coward), etc.

Such compounds are known as Aluk Samāsas in traditional grammar.[3]

Saddanīti calls these Aluk or Alutta Samāsas as Attha Samāsas.

4.49. In OIA we have a number of Aluk compounds, with the initial members ending in consonants, especially in *-as*. As no vocable in MIA ends in a consonant, such compounds are not expected here. There are, however, a few compounds like *vanapphati* (a tree), which must have been inherited from OIA, with the normal phonological changes.

4.50. In some Tatpuruṣa compounds like *ao-ghaṇa* (an iron sledge), *āpo-rasa* (water), *ceto-samādhi* (peace of mind), *mano-kamma* (mental act), etc., the initial members do not stand in their stem forms, but end in *-o*. This is due to the influence of OIA where these nouns stand in their stem form ending in *-as*, when utilized as initial members of compounds. These compound-bases have been inherited by MIA from OIA, with the phonological change of *-as* regularly giving *-o* in MIA.[4]

4.51. The two substantives in a Determinative compound are thus

[1] Cf. Kātyāyana's Vārtika, No. 8 on Pāṇini II. i. 69.

[2] Cf. Pāṇini II. ii. 1, 2.

[3] See Pāṇini VI. iii. 14–24. Cf. W. 99, Saddanīti p. 741.

[4] For details see I. 10.

connected with each other by any oblique case. Sometimes the relation between the two is not that of an oblique case; but the two may be appositional to each other.

In traditional grammar these compounds have been placed under Karmadhāraya[1] compounds. e.g.

Pā.: *kumāra-samaṇā* (a young nun), *dos'-aggi* (the fire of anger), *rāg'-aggi* (the fire of passion), *pāṇy-aṅga* (a hand), *Aṇḍabhāri-sutta* (title of a book), *Añjana-rukkha* (name of a tree), *atth'-antara* (another meaning) *deś-antara* (a foreign land), *apāya-samudda* (the ocean of distress), *assa-khaluṅka* (an inferior horse), *Aveṇ'-uposatha* (a special fast), *Udañ-jala* (water), *osadhi-tārakā* (the star of healing), *kāya-ratha* (the carriage-like body), *kumbha-dāsī* (a maid servant fetching water), *kuraṅga-miga* (the antelope deer), *jāla-taṇhā* (the net of thirst), *Ambapāli-gaṇikā* (proper name of a prostitute), *ākāsānañca-āyatana* (the sphere or plane of the infinity of space), *sati-sambhobjh'-anga* (remembrance as the constituent of knowledge).

Pk.: *aṁka-dhāī* (a foster mother), *asi-dheṇu* (a knife), *kari-mayara* (a water elephant), *jua-rāya* (the heir apparent), *ṇara-usabha* (the best man), *tam-andhayāra* (dense darkness), *phiṭṭā-mitta* (a travel companion), etc.

4.52. The following different relations can be found to be existing in the two appositional substantives.

(i) The final may be a standard of comparison as in *rāg'-aggi*, *apāya-samudda*, *ṇara-usabha*, *kāya-ratha*, etc.

This type is known as Upamānottarapada Karmadhāraya Samāsa in traditional OIA grammars. Saddanīti divides these into two groups, (*a*) Upamānottarapado Kammadhāraya and (*b*) Avadhāraṇapubbapado Kammadhārayo.

(ii) The initial member may be a standard of comparison as in *ambara-vattha* (a clean garment), *jāla-taṇhā* (the net of thirst), etc. This variety is known as Upamānapūrvapada Karmadhāraya Samāsa.

(iii) The two members may denote two different aspects of one and the same person or thing. e.g. *kumāra-samaṇā*, *kari-mayara*, etc.

(iv) The initial member may be a proper name of a person, a settlement, or an object. e.g. *Ambapāli-gaṇikā*, *Añjana-rukkha*, *Aṇḍabhāri-sutta*, *Ākāsañc'-āyatana*, *Aveṇ'-uposatha*, etc.

(v) The compound may be an elliptical one, which is designated in traditional grammar as Madhyamapadalopi or Sākapārthivādi Samāsa. e.g. *aṅka-dhāi*, *kumbha-dāsī*, *phiṭṭā-mitta*, etc.

(vi) At times the compound may be a tautological one, e.g. *tam-andhayāra*, *udañ-jala*, etc.

(vii) The compounds with *antara* as final member are to be dissolved in a peculiar way, e.g. *añño deso desāntaram*.

4.53. The initial substantives in a Determinative compound may undergo some specific changes in a few cases.[2]

4.54. Some final substantives like *aṅguli*, *bhūmi*, *ratti*, *nadī*, *nau*, *yau*, *chāyā*, *sabhā*, *aha* (*n*), etc. undergo changes in some specific cases.[3]

[1] See Pāṇini I. ii. 42, Saddanīti 702. Cf. W.100.

[2] For details see I. 8,9. [3] For details see II.

4.55. (ii) *An adjective as initial member.*

A simple adjective can often combine with a substantive, forming a type of Determinative compounds known as Karmadhāraya compounds in traditional grammar.[1] Saddanīti refers to these compounds as Visesaṇapubbapado Kammadhārayo. e.g.

Pā.: *agga-magga* (the best path), *dibb'-aṅgada* (a celestial bracelet), *mah-āṭavī* (a big forest), *param'-attha* (excellent bliss), *sad'-attha* (a good thing), *anupubba-kathā* (a regular talk), *apar'-anta* (the future), *abhinava-ṭīkā* (a later commentary), *alla-tiṇa* (fresh grass), *ugga-putta* (a mighty lord), *ucca-kulīnatā* (high birth), *uttam'-aṅga* (the head), *kaṇha-magga* (an evil way), *kasaṭ'-odaka* (insipid water), *kuṭṭa-rājā* (a subordinate king), *kevala-kappa* (the whole kalpa), etc.

Pk.: *anta-kāla* (the death), *ādi-mūla* (the primary cause), *uttar'-aḍḍha* (the latter half), *ūṇa-uariā* (eating less than required), *kaṇha-sappa* (a dark cobra), *kevala-ṇāṇa* (the perfect knowledge), *gali-bailla* (a wild bull), *carama-kāla* (the death), *cira-rāa* (a long time), etc.

4.56. Adjectives also stand in their stem forms as initial members of Determinative compounds. Some like *mahat* (great), *pṛthag* (different) undergo changes in some particular cases.[2]

4.57. In some Determinative compounds the adjective stands last, the substantive qualified by it coming earlier. These compounds also are Karm-adhāraya, with the usual order of members inversed. e.g. *pitā-maha* (grand-father), *itthi-soṇḍi* (a woman addicted to drink), etc.

4.58. There are some Determinative compounds with adjectives as initial members and substantives as final members, which are not looked upon as Karmadhāraya compounds but are put under Genitive Tatpuruṣa compounds. Here also the members have interchanged their places, e.g.

Pā.: *pubb'-aṇha* (forenoon), *majj'-aṇha* (noon time), *apar'-aṇha* (afternoon) *sāy'-aṇha* (evening), *pubba-ratta* (early night), *majjha-ratta* (midnight), *apara-ratta* (dawn), *aḍḍha-kāya* (half part of the body), *aḍḍha-ratta* (mid-night), etc.

Pk.: *puvv'-aṇha, majjh'-aṇha, avar-aṇha, aḍḍha-māsa* (fortnight).

4.59. Among initial adjectives of quality the most common are *pubba* (*puvva*); *apara* (*avara*), *mahā*, *uttara*, *adhara agga*, *parama*, and names of colours like *tamba*, *nīla*, *seta*, etc.

Adjectives of quantity and ordinals also can stand as initial members of Determinative compounds. e.g. *appa-phalatā* (little advantage), *aneka-pariyāya* (various forms), *ubhay'-aṁsa* (both ways), *bahu-dhana* (ample of wealth), *aṭṭhama-bhatta* (three days fast), etc.

4.60. Besides simple adjectives, those formed with Taddhita suffixes also can be initial members in such compounds. e.g. *addhika-janā* (travellers), *dakkhiṇeyya'-aggi* (one of the three sacrificial fires), etc.

4.61. Verbal adjectives in *-ta*, i.e. past passive participles and gerundives can often combine with simple substantives in Determinative compounds. e.g.

[1] Pāṇini II. i. 57, cf. W.101.

[2] For details see I. 15.

(i) past passive participles *-atīt'-aṁsa* (the past), *anāgat'-addhā* (the future), etc.

(ii) gerundives—*neyy'-attha* (suggested meaning), *āhuṇeyy'-aggi* (one of the three sacrificial fires), etc.

4.62. The type known as Karmadhāraya Samāsas in the terminology of Indian grammarians comprises of the following divisions: (i) compounds with substantives in both the members, the relation between the two being appositional, (ii) compounds with adjectives as initial members and substantives as final members, (iii) compounds with the adjective *pubba* (*puvva*) as final member, and past passive participles as initial members: e.g. *diṭṭha-puvva*, *kata-pubba*, etc.

About these compounds Saddanīti makes the remark: *Imesaṃ pana tulyādhikaraṇattaṃ na disssati; ken' ime kāraṇena kammadhāraya-samāsā honti ti kāraṇam pariyesitabbam.*

Saddanīti gives nine varieties of a Karmadhāraya compound which are as follows: (i) an initial adjective combining with the substantive qualified by it, e.g. *nil'-uppalam* (a blue lotus), (ii) an adjective as final member, e.g. *satta-viseso* (a particular being), (iii) adjectives, in both the members, e.g. *andha-badhiro* (blind and deaf), (iv) final member as a standard of comparison, e.g. *Buddha-sīho* (the lion-like Buddha), (v) when the final member is a word meaning 'thought,' 'idea,' 'opinion,' etc., the initial member specifying the particular thought, the indeclinable *iti* between the two members being dropped, e.g. *dhamma-buddhi*, *dhamma-saññā* (the thought that religion is the most imporant matter), (vi) when the initial member is identified with the final one, e.g. *paññā-pajjota* (the light in the form of knowledge), (vii) with a negative particle as initial member, e.g. *a-brāhmaṇo* (not a brahmin), (viii) with the particle *ku* as initial member, e.g. *ku-diṭṭhi* (bad view), *kad'-aṇṇam* (bad food), *kā-purisa* (a wicked man), etc. (ix) with prefixes as initial members, e.g. *pa-vacanam* (excellent speech, a discourse), *vi-mati* (doubt), *abhi-dhammo* (excellent law), *ati-devo* (superior to a god), *sa-ppuriso* (a good person), *su-katam* (a good deed), *duk-katam* (a bad deed), etc.

4.63 (iii) *Numerals as initial members*

Determinative compounds with numerals as initial members and substantives as final members are very commonly met with. They are known as Dvigu compounds in traditional grammars. WACKERNAGEL and RENOU deal with these compounds along with Bahuvrīhi compounds;[1] but they should more correctly be dealt along with Determinative compounds, as they have been by Indians grammarians.[2]

Saddanīti explains the etymology of the term Dvigu as follows:

(i) This type of compound is called Dvigu (Digu) because of the resemblance of the word *di-gu* (a pair of cows). As this word has a numeral as initial member and ends in neuter gender and singular number, so also all compounds belonging to this type have numerals as initial members and mostly end in neuter singular—or

(ii) *Dvīhi lakkhaṇehi gato avagato ñāto ti Di-gu* i.e. because it is recognised

[1] See W. 117. [2] See Pāṇini II. i. 52. Saddanīti 703.

by two characteristics viz. having a numeral as initial member and ending in neuter singular, or

(iii) Which is possessed of two characteristics i.e. two types: (*a*) collective and (*b*) non-collective.

4.64. Numerous Dvigu compounds are available in OIA and MIA.

(*a*) Those which denote a collection of alike things are called Samāhāra Dvigu compounds. These always end in neuter gender and singular number.[1]

e.g. Pā.: *ti-piṭakam* (a collection of the three Piṭakas), *ti-divam* (three heavens, i.e. the three worlds, the heaven, the earth and the nether world), *te-māsam* (a season consisting of three months), etc.

Pk.: *aṭṭha-maṁgalam* (a group of eight auspicious things), *cāu-kaṭṭham* (all the four quarters), *cāu-jjāmam* (the four great vows), *cāu-vaṇṇam* (the four castes), *ti-paham* (a place where three roads meet), *Saḍ-aṁgam* (the six Vedāṅgas), etc.

4.65. (*b*) Simple or non-collective Dvigus can be found in all the three genders:

(i) Masculine—Pā: *satt'-aha* (a week), *dvi-'ha* (two-days), *dve-patha* (a border way), *cātu-bbedā* (the four Vedas), etc.

Pk.: *ti-kālā* (the three times, the past, the present, and the future), *cāu-vaggā* (groups of four things), etc.

(ii) Feminine—Pā.: *catu-ddisā* (the four quarters), *pañc'-abhiññā* (the five psychic powers), etc.

Pk.: *cāu-ddisā* (the four quarters), *paṁca-samitayo* (the five Samitis), *ti-guttiyo* (the three guptis), *Paṁca-vaḍī* (name of a place, derived from the five banian trees growing there), *paṁca-titthī* (a group of five holy places), etc.

(iii) Neuter—Pā: *ti-bhuvanāni* (the three worlds), *pañca-kulāni* (five families), etc.

Pk.: *te-saṁjham* (three times a day), *paṁca-gavvāi* (five things got from a cow, which are supposed to be holy), etc.

4.66. The initial numerals appear in various form in Dvigu compounds as they do in some other compounds also.[2]

4.67. According to Kātyāyana's Vārttika No. 4 on Pāṇini II. iv. 30 a Dvigu compound ending in *a* is changed to feminine gender and takes the suffix *-ī*. In the case of Dvigu compounds ending in *ā* the rule is optional; but this rule does not seem to have been followed in MIA. We have only two Prākrit compounds wherein this rule is followed viz., *paṁca-vaḍī* and *paṁca-titthī*.

4.68. Non-collective Dvigu compounds bear a close resemblance to Bahuvrīhis, with numerals as initial members. That is why WACKERNAGEL discusses Dvigu compounds along with Bahuvrīhis.

4.69. (iv) *Prefixes and Prepositions as initial members :*

Determinative compounds with prefixes or prepositions as initial members and substantives as final members are quite common.[3] They form a type of

[1] Pāṇini II. iv. 1 and 17. Saddanīti 698, 699.

[2] For details see I. [3] Cf. W. 102, Pāṇini II. ii. 18.

Determinatives designated in traditional grammar as Prādi Karmadhāraya compounds.

Here also prefixes *su-* and *dus-* are very common, e.g.

Pā.: *du-ddina* (darkness), *du-mmai* (bad thought), *su-dhamma* (blissful law), *du-ssīlam* (bad conduct), *su-bhikkhā* (ample alms), etc.

Pk.: *du-kkamma* (an evil act), *su-jaṇa* (a good person), etc.

Prefixes like *pa-* (< OIA *pra*), *paṭi-*(*paḍi*-Pk.), *ati-*, *adhi-*, *api-*, *abhi-*, *apa-*, *upa-*(*uva*-Pk.), *upari-*(*uvari*-Pk.), *vi-*, *nis-* etc. combine with various substantives. As these prefixes are possessed of different meanings they bring about changes in the original meaning of the substantives to which they are prefixed:

(i) *pa-* e.g. *pa-kavi* (an excellent poet), *pa-kavva* (an excellent piece of poetry).

(ii) *paṭi-* e.g. *paṭi-kūṭa* (cheating in return), *paḍi-paha* (wrong way), etc.

(iii) *ati-* e.g. *acc'-ādara* (great care), *ati-vākya* (reproach), *ai-ppasaṅga* (too much familiarity or the logical defect of wide application), *ati-rāja* (a supreme king).

(iv) *adhi* e.g. *adhi-deva* (superior to a god, a very great god), *adhi-citta* (higher form of thought).

(v) *apa-* e.g. *apa-devatā* (an evil demon), *ava-sadda* (abuse), etc.

(vi) *abhi-* e.g. *abhi-ceta* (higher consciousness), *abhi-jehanā* (strong effort), etc.

(vii) *anu-* e.g. *anu-kathā* (an agreeable speech), *anu-mati* (consent), etc.

(viii) *ud-* e.g. *um-magga*, *up-paha* (wrong way).

(ix) *upa-* e.g. *uva-deva* (a minor god), *upa-ṇayara* (a small village), etc.

(x) *upari-* e.g *upari-bhāga* (the upper part), *upari-kula* (a high family), etc.

(xi) *nis-* e.g. *nis-seyasa* (the highest bliss).

(xii) *vi-* e.g. *vi-mati* (doubt), *vi-kappa* (doubt), *vi-āla* (wrong time), etc.

(xiii) *sam-* or *sa-* e.g. *saṁkappa* (determination).

4.70. Particles also can combine with substantives in Determinative compounds:

(i) the particle *ku* appears in three forms, viz. *ku-* in *ku-diṭṭhi* (bad opinion), *kā-* in *kā-urisa* (a bad person), and *kad* in *kad-anna*, *kad-asaṇa* (bad food).

(ii) The interrogative pronoun *kim* is used as a particle and means 'bad' in *kim-purisa* (a low person). The compound also means a superhuman being who can be described as half-man.

4.71. Determinative compounds with substantives as final members and negative particles as initial members are very common. These have been designated as Nañ-Tatpuruṣa compounds by grammarians, e.g.

Pā.: *a-khetta* (barren soil), *an-attha* (loss, difficulty), *a-dāsa* (not a slave), *a-dhamma* (injustice), etc.

Pk.: *a-yāla* (wrong time), *a-dhamna* (sin), *aṇ-aṭṭha* (danger), *aṇ-avatthā* (instability, regresses ad infinitum), etc.

4.72. (*a*) Local and Temporal adverbs also can join with substantives in these compounds, e.g.

Pā.: *divā-suviṇa* (a day-dream), *divā-seyyā* (noon-day rest), *sāyam-kāla* (evening), *atta-bho* (a term of respectful address), etc.

Pk.: *aho-loga* (the nether world), *iha-loga* (the world of the mortals), *pātar-aṇha* (dawn), *heṭṭhā-bhāga* (lower part).

(*b*) Other adverbs also can occupy initial position in such Determinative compounds: e.g. *uccā-sadda* (a loud noise), *aññathā-bhāva* (a change), *ittha-bhāva* (such an existence), *katham-kathā* (uncertainty), *tuṇhi-bhāva* (silence), *micchā-patha* (wrong way), *sammā-ñāṇa* (right knowledge), etc.

(*c*) Gerunds or absolutives also can combine with simple substantives, e.g. Pk.: *avecca-pasāda* (complete delight), etc.

(*d*) Interjections, e.g.

Pā.: *ahe-vana* (a dense forest), *sotthi-kamma* (blessing), *sotthi-sālā* (a hospital).

Pk.: *ahe-kamma* (a fault in the alms-round), *ahō-dāṇa* (a wonderful gift) etc.

(*e*) Other indeclinables—*alam-attha* (sufficient things), *alam-vacana* (repudiation), *āvi-kamma* (making clear), *tiro-janapada* (a foreign country), etc.

(*f*) Inflected forms of verbs—e.g. *ahosi-kamma* (an act or thought which has no longer any potential energy).

Such compounds should go under Syntactical compounds.

Chapter V

BAHUVRĪHI COMPOUNDS

5.1. In a Bahuvrīhi compound both the members together point out to a third person or object, qualified by the whole compound. That is why it is defined in Saddanīti 708 as *Bahubbīh' aññapadatthe.* Thus the compounds have the nature of possessive adjectives. Hence this category of compounds has been explained in various terms by different scholars. BENFEY names the category as 'Relative Compounds', JUSTI refers to it as 'Adjectival compounds,' and CURTIUS as 'Attributive Compounds.' BOPP calls these compounds 'Possessive', MACDONELL names the category as 'Secondary Adjective Compounds' or 'Possessive Compounds.' The term used by Indian grammarians to designate this category of compounds is quite significant, as it itself illustrates the category, *bahu-vrīhi* meaning one who possesses ample corn.[1] Saddanīti explains how the name of this category is significant, as follows: *bahavo vīhayo assā ti bahubbīhi, bahubbhīhi saddā sadisattā ayam pi samāso bahubbīhī ti vuccati, yathā hi bahubbīhisaddo guṇini ṭhito, tathā sakalo p'ayam samāso guṇini ṭhito.*

5.2. The initial member happens to be an attribute of the final one in most of the cases. Sometimes it is dependent upon the final one by an oblique case. In a few cases the two members may be appositional to each other. Hence MACDONELL divides Bahuvrīhi compounds into three classes—(i) attributive, (ii) dependent, and (iii) appositional.

5.3. Most of these compounds are attributive, i.e. the whole compound happens to be an attribute of a following substantive, e.g. *aḍḍha-kulo puriso* (a

[1] Cf. W. 107.

person belonging to high family), *aneka-vidhā-bhāvā* (various thoughts), etc. Here the initial members happen to be an attribute of the final substantive, and then the whole compound in its turn is an attribute of a following substantive.

These attributive Bahuvrīhis have adjectives as initial members and substantives as final members.[1]

(i) *Adjectives of quality as initial members:*

Pā.: *tamb-akkhika* (with red eyes), *ratt'-akkha* (with red eyes), *agga-kulika* (of an esteemed clan), *acch'-odaka* (with clear water), *abbhuta-dhamma* (wonderful), *puṇṇ'-abhisanda* (giving good results), *mah'-aggha* (costly), etc.

Pk.: *aṇṇa-dhammiya* (a follower of other religion), *asar'-āsaya* (cruel-hearted), *oma-celaga* (clad in tattered clothes), *kala-kaṇṭhī* (a female cuckoo), *khār'-odā* (name of a river), *caṇḍ'-aṁsu* (the sun), etc.

(ii) *Adjectives of quantity as initial members:*

Pā.: *app'-aggha* (cheap), *appa-rajakkha*[2] (free from passion), *bahu-'tthika* (having many women), *bahu-ssuta* (very learned), etc.

Pk.: *appa-maia* (not very clever), *bahu-māya* (very deceitful) *savva-satti* (omnipotent), *theva-kāliya* (temporary), etc.

(iii) *Verbal adjectives in -ta or -na i.e. past passive participles as initial members*[3]:

Pā.: *aṅkita-kaṇṇaka* (with perforated ears), *atikkanta-mānusaka* (superhuman), *atīta-satthuka* (having no master), *kat'-attha* (one who has fulfilled his desires), *laddh'-ādhimokkhaka* (one who has attained conviction), *diṭṭh'-āriṭṭha* (one who has knowledge about death), *bhinna-nāva*[4] (ship-wrecked), etc.

Pk.: *kay-anta* (the god of death), *gaya-vaiyā* (a widow), *niṭṭhiy'-attha* (one who has achieved his aim), *pauttha-vaiyā* (a woman whose husband is away on tour), *vīa-moha* (free from ignorance), *hu'-āsaṇa* (fire).

5.4. When the final member is a substantive, without a compositional suffix, the substantive qualified by the whole compound happens to be

(*a*) the agent of the action contained in the past passive participle, e.g., *kay'-attho puriso, diṭṭh'-āriṭṭho jano,* etc.

Sometimes we can find this relation, even though the final substantives may be taking a compositional suffix, e.g. *laddh'-ādhimokkhaka.*

(*b*) The substantive qualified by the compound may be an object of the action contained in the past participle e.g. *kaya-dhamma-lāho nivo* (a king on whom blessing has been pronounced).

(*c*) When the verb contained in the past passive participle is intransitive the compound is simply attributive to the substantive, which is neither an agent, nor an object of the action. e.g. *atīta-satthukosīso* (a pupil without

[1] Cf. W. 108 a, GUILLEMEN 201.

[2] *apa-rajakkha* is a compound inherited from OIA *alpa-rajaska*, with normal phonological changes. This particular compound in OIA, is formed according to Pāṇini V. iv. 154.

[3] Cf. W. 108 e, GUILLEMEN, 206.

[4] Here the OIA rule that 'nau' at the end of a Bahuvrīhi compound is changed to 'nu' is not followed, indicating thereby that the compound is formed during MIA stage with the extended MIA stem *nāvā*.

master), *gaya-vaiyā itthī* (a widow), *vīa-moham cittam* (a mind, free from ignorance), etc.

(iv) Gerundives also may combine with simple substantives in Bahuvrīhi compounds, e.g. *deyya-dhamma* (a gift).

Indian grammarians divide these attributive Bahuvrīhis into two groups: (i) Tadguṇa Saṁvijñāna and (ii) Atadguṇa Saṁvijñāna Bahuvrīhis: (i) when the compound refers to the substantive qualified, along with the quality or qualities indicated by the compound, e.g. *lamba-kanno*, (ii) when the compound refers to the substantive, not along with these qualities, e.g. *chinna-hattho puriso.*

5.5. (v) *Compounds with numerals*[1] *as initial members and substantives as final members are very common*:

Pā.: *catur-aṁsa* (having four corners), *aṭṭh'-aṅgula* (measuring eight fingers), *aṭṭha-pāda* (having eight feet), *aḍḍha-tīya* (two and a half), *ek-āgārika* (a thief), *catur-aṅga* (four-fold), *catu-kkaṇṇa* (four-cornered), *cātu-ddisa* (comprising the four quarters), *cha-kaṇṇa* (public), *te-vijja* (possessed of threefold knowledge), *du-vidha* (two fold), *di-guṇa* (double), etc.

Pk.: *aṭṭha-payā* (a metre with eight quarters), *ekka-gharilla* (brother-in-law) *ekk'-asaṇiya* (eating once a day only), *eg'-anta-diṭṭhi* (follower of any other sect than Jainism), *eg'-agga* (concentrated), *cau-mmuha* (god Brahmā), *caur-antā* (the earth), *cha-ccaraṇa* (a bee), *ti-ṇayaṇa* (god Siva), *ti-daṇḍi* (an ascetic), *dasa-kaṇṭha* (Rāvaṇa), *te-indiya* (a creature with three senses), *du-jīha* (a serpent), *do-muha* (a villain), *paṁca-bāṇa* (cupid), etc.

These Bahuvrīhi compounds have a close resemblance to ordinary i.e. non-collective Dvigu compounds. One and the same compound can be classified as Dvigu if used as a substantive and Bahuvrīhi if used as an adjective[2].

5.6. The initial numerals often undergo specific[3] changes in Bahuvrīhi compounds also. e.g. *dvi* appears as *du* in *du-vidha*, *du-jīha*, etc, as *di* in *di-guṇa*, *dī-'pa* (island), etc., and as *do* in *do-muha.* Similarly *ti* and *catu* also appear in various forms.

5.7. (vi) Bahuvrīhi compounds with adjectives as final members and substantives as initial members[4].

Pā.: *adhimokkha-bahula* (full of faith), *kamma-bahula* (very busy), *sabb'-aṭṭhaka* (a gift in which groups of eight things each, are to be given), *ñāṇa-para* (one who looks upon knowledge as the best), *vuṭṭhi-ve-paramā* (those who look upon rains as the highest authority), *etā-va-paramo* (one who takes this much to be the highest), *sannipāta-bahulā* (who always carry on expeditions), *Buddha-pamukhā* (those who were led by Buddha, or those of whom Buddha is the most important person,) *isi-pañcamā* (those among whom the sage was the fifth.)

Pk.: *attha-saiya*[5] (possessing wealth in hundreds, or capable of giving

[1] Cf. W. 114c, Guillemen 215, Saddanīti p. 766.

[2] See IV. 65, cf. W. 117. [3] For details see I. 22.

[4] Cf. W. 108c.

[5] Here the normal order of the members is changed and then the suffix-*iya* <OIA-*ika* is added to it. Normally the compound would have been *sat '-atthiya.*

various meanings), *appa-vasa* (self-controlled), *āu-bahula* (having much water), *kamma-kibbisa* (a sinner), etc.

Here the adjectives like *vasa, para, bahula,* and comparative and superlative adjectives are generally found as final members. The examples of this type are not many. The members seem to have interchanged their usual places.

5.8. (vii) Bahuvrīhis with substantives in both the members are very common.

The two substantives may either be (A) appositional, or (B) related by an oblique case. The two types have been designated by Indian grammarians as Samā nādhikaraṇa Bahuvrīhi—(Bhinnādhikaraṇo Bahubbīhi according to Saddanīti) and Vyadhikaraṇa Bahuvrīhi respectively.

5.9. Bahuvrīhis of this type are quite common.

The first substantive may be used predicatively,[1] or to put it in other words these are adjectival forms of Determinative compounds, designated as *Avadhāraṇapubbapado kammadhārayo* by Saddanīti. e.g.

Pā.: *hariṇ-aṅka* (the moon), *acci-māli* (the sun or the fire), *dig-ambara* (a Jain ascetic), *kali-devata* (a follower of Kali), *dhūma-ketu* (fire), *khanti-bala* (one whose strength is patience), *sīla-tittha* (having good character as its bank), etc.

Pk.: *acci-māli* (the sun or the fire), *appa-jjoi* (of the nature of knowledge), *Kai-ddhaya* (Arjuna), *Kamala-joṇi* (god Brahmā) *khīra-jala* (the milky ocean), *Gaddabha-vāhaṇa* (Rāvaṇa), *caṇḍi-devaga* (a worshipper of Caṇḍī), *caraṇa-naya* (one who takes conduct to be the important thing), *taraṅga-māli* (the ocean), *dhī-dhaṇa* (a learned person), *Phaṇi-cindha* (Pārśvanātha), etc.

5.10. Thus the Bahuvrīhi compounds dealt with in 5.9 can be described as co-ordinate or Samānādhikaraṇa Bahuvrīhis. In addition to (i) those with substantives as both the members, these co-ordinate Bahuvrīhis also include the following types:

(ii) Adjectives as initial members and substantives as final members, e.g. *aḍḍha-kula* (a person belonging to a high family), *aneka-vidhā* (of various types), *caṇḍ'-aṁsu* (the sun), etc.

(iii) Past passive participles as initial members and substantives as final members, e.g. *kat-attha* (one who has fulfilled his desires), *bhiṇṇa-nāva* (shipwrecked), *vīa-moha* (free from ignorance), etc.

(iv) Numerals as initial members and substantives as final members. e.g. *catur-aṁsa* (having four corners), *ti-ṇayaṇa* (god Śiva), *caur'-antā* (the earth), *pañca-bāṇa* (the cupid), etc.

5.11. (B) Bhauvrīhi compounds, in which both the members are substantives, related by an oblique case, can be described as Dependent Bahuvrīhis, e.g.

Pā.: *añjan'-akkhika* (one who has put collyrium in the eyes), *amis'-antara* (selfish), *aru-gatta* (with sores on the whole body), *uṇṇa-nābhi* (a spider), *kappaka-jātika* (belonging to barber class), *mātu-pakkha* (resembling one's mother), *rajas-sira* (with dusty head), *vali-mukha* (a monkey), *sangaṇik'-ārāma* (delighting in society).

Pk.: *āsi-visa* (a snake), *uṇṇa-nābha* (a spider), *kambhāra-jamma* (saffron),

[1] Cf. W. 108b.

kevali-pakkhiya (a tīrthaṅkara), *khaṇa-joi* (short lived), *cakka-pāṇi* (a sovereign king, or a Vāsudeva), *jay'-āṇanda* (delighting the world), *diṭṭhi-visa* (a snake with poisonous sight), *pakkha-vāilla* (partial), *pavva-bīya* (plants of the type of sugar-cane), *pīi-maṇa* (delighted), *mahu-muha* (a villain).

5.12. Among the different case relations locative is the most common in the case of such Bahuvrīhis,[1] e.g.

añjan'-akkhika, amis'-antara, aru-gatta, uṇṇa-nābhi, (*cuṇṇa-nābha*—Pk.), *rajas-sīra, cakka-pāṇi, diṭṭhi-visa, pavva-bīya, mahu-muha, vajja-pāṇi* (Indra), etc.

Next to it comes the Genitive case, e.g. *kappaka-jātika, kevali-pakkhiya, mātu-pakkha, pīi-maṇa,* etc.

Other case-relations also are found to be existing sometimes, e.g. Accusative—*khana-joi.*

Instrumental—*kamm'-ājīva* (a labourer), *tiṇa-dosa* (spoiled by grass), etc.

Ablative—*aṇḍa-sambhava* (a bird), *ang'-ubbhava* (a son), *vāsa-ttāṇa* (an umbrella), etc.

5.13. In Vyadhikaraṇa Bahuvrīhis there is a special type in which the initial substantive is used as a standard of comparison, i.e. a comparison is involved between the two substantives.[2] Here also we can find two types: (*a*) those in which the initial substantive itself is the standard of comparision, e.g. *asi-patta* (name of a tree), *khura-nāsa* (having a razor-like nose), *canda-muhī* (a woman with a face as charming as the moon), and (*b*) where a part or a quality of the initial member is used as the standard of comparison, for a part or a quality, denoted by the second member.

Pā.: *aṅkura-vaṇṇa* (having the colour of a sprout), *aṇi-jaṅgha* (having thighs like those of an antelope), *kapi-citta* (a fickle minded person), *mano-java* (as swift as mind), etc.

Pk.: *Añjaṇa-ppahā* (name of a hell), *kuraṅga-acchī, may'-acchī* (a woman with eyes like those of a fawn), *pamha-gandha* (having a smell like that of a lotus), etc.

These compounds as a matter of fact consist of three members, e.g. *aṅkura-vaṇṇa-vaṇṇo* (having the colour like that of a sprout), *eṇi-jaṅgha-jaṅgho* (having thighs like those of an antelope), *miy-acch'-acchī* (having eyes like those of a fawn), etc. But in the case of these compounds the middle member is dropped according to the rules of grammar.[3]

Saddanīti 708 includes these compounds under Upamānapubbapado Bahubbīhi, and makes the distinction between (*a*) and (*b*) as *paṭhamāy, atthe upamānapubbapado* and *chaṭṭhiyatthe upamānapubbapado* respectively. Out of these the first type i.e. (*a*) should really go with Samānādhikaraṇa Bahuvrīhi. The compounds illustrated under (*a*) viz. *nigrodha-parimaṇḍalo* (as round as nigrodha), and *saṅkha-paṇḍaram* (as white as conch) however have adjectives as final members and not substantives. The other two illustrations *kāka-sūro* (as brave as a crow), and *cakkhu-bhūto* (become like an eye) are not Bahuvrīhis, but should go with Determinative compounds.

[1] Cf. W. 109 a, b, c.

[2] Cf. W. 108 d, 109 a, Guillemen 192.

[3] See Kātyayana's Vārtika, No. 10 on Pāṇini II. ii. 24.

5.14. (i) A Bhinnādhikaraṇa Bahubbīhi is formed not only with two substantives but also in the following cases: (ii) with action nouns as final members, e.g. *aṇḍa-sambhava*, *aṅg'-ubbhava*, *vāsa-ṭṭāṇa*, *ujjhāna-saññika* (irritable). (iii) With such past passive participles as are used like substantives, e.g. *atīt'-āramaṇa* (having the past as the object.)

According to Pāṇini a Vyadhikaraṇa Bahuvrīhi can be formed with substantives related by Locative and Genitive case only; but we can find that other case relations also may exist between the two substantives.

5.15. Sometimes the case-endings of the initial members are preserved[1], locative being more common in such cases, e.g.

Pā.: *Kaṇṭhe-kāḷa* (having a black cobra in the neck i.e. name of God Śiva.)

In some cases the compound may be elliptical like the Madhyamapadalopī or Śākapārthivādi Karmadhāraya compound. e.g. *paṁsu-kiliya* (a friend from childhood, i.e. a friend with whom one has played in dust).

5.16. *Bahuvrīhis with prefixes and prepositions as initial members.*[2]

Prefixes often occupy initial position in Bahuvrīhi compounds. Such compounds are known as Prādi Bahuvrīhis in traditional grammar. e.g.

(i) *ati-*, Pā.: *ati-lomasa* (too hairy).

Pk.: *a'-indiya* (supernatural), *ai-kāya* (with a huge body), *ai-ṇu* (one who has got down from a ship), etc.

(ii) *adhi-* e.g. *ajjh'-akkha* (a president).

(iii) *anu-* e.g. *aṇu-rūva* (favourable).

(iv) *antar-* or *anto-* e.g. *anto-dukkhi* (one with a sorrowful heart).

(v) *apa-* e.g. Pā.: *apa-viriya* (a coward).

Pk.: *ava-meha* (cloudless).

(vi) *abhi-* e.g. Pā.: *abhi-mana* (having the mind directed towards).

Pk.: *abhi-muha* (facing):

(vii) *ud-*, e.g. Pā.: *um-mūla* (with roots out).

Pk.: *uk-kaṇṇa* (with attentive ears), *us-saṅkhala* (unfettered), etc.

(viii) *nis-* e.g. Pā.: *ni-pphala* (fruitless), *nir-aṅkusa* (free from good or obstacle), etc.

ni-gganṭha (a member of the Jain order), etc.

Pk.: *ṇi-kkamma* (salvation), *ṇi-ṇṇāra* (one who has come out of a city), etc.

(ix) *pa-* < OIA *pra-* e.g.

Pā.: *p'-añjali* (with folded hands), *pa-guṇa* (clever), etc.

(x) *paṭi-* or *paḍi-* < OIA *prati.*

Pā: *paṭi-kula* (contrary, disagreeable).

Pk.: *paḍi-rūva* (opposite), *pacc-anika* (a rival), etc.

(xi) *vi* e.g. Pā.: *vi-mala* (spotless).

Pk.: *vi-guṇa* (devoid of merit), etc.

(xii) *sa-* e.g. Pā.: *sa-kasaṭa* (faulty), *sa-guḷa* (sugared), *sa-putta* (accompanied by a son), *sa-devaka* (consisting of gods also), *s'-attha* (meaningful), *s-akkhi* (a witness), etc.

[1] Cf. W. 109a, Saddanīti 686, Pāṇini VI. iii. 12.

[2] Cf. W. 110, GUILLEMEN 225.

Pk.: *sa-sogilla* (miserable), *sa-gotta* (belonging to the same family), *sa-pakkha* (a friend), *sa-uṇa* (possessed of merits), etc.

(xiii) *saha-* e.g. Pā.: *saha-dhenuka* (accompanied by a cow), *saha-maccharā* (a jealous lady), etc.

These compounds with *sa* or *saha* as initial members are known as Saha Bahuvrīhis. Saddanīti refers to this class as Sahapubbapado Bahubbīhi.

'*Sa*' can come from *saha*[1] as in *sa-devaka, sa-uṇa, sa-putta* etc. or from *samāna* as in *sa-pakkha, sa-gotta*, etc.

5.17. Besides the prepositions capable of governing cases and prefixes capable of joining with roots of verbs, other indeclinables also can stand as initial members of Bahuvrīhi compounds. Among these prefixes (i) *su-* and *dus-* are very common.[2]

e.g. *dus-* Pā.: *dur-adhivāsa* (difficult to endure), *dur-abhirama* (difficult to be pleased), *du-mmai* (a wicked person), etc.

Pk.: *du-ggandhi* (giving a bad smell), *du-mmuha* (a monkey), etc.

su- Pā.: *su-bhaga* (lucky).

Pk.: *su-dantī* (a lady with fine teeth).

(ii) Next to these comes the prefix *ku.* e.g. *ku-diṭṭhiya* (holding bad views), *ku-haṇa* (poor), etc.

(iii) The negative particles *a-* and *an-* very frequently stand as initial members of Bahuvrīhi compounds, which are known as Nañ-Bahuvrīhis in traditional OIA grammar. Saddanīti refers to this type as nanipātapubbapado Bahubbīhi.

e.g. Pā.: *a-kāca* (without a defect), *a-kkhaya* (imperishable), *an-aṇa* (free from debt), *an-āpara* (matchless), *an'-odaka* (without water), etc.

Pk.: *a-dhaṇa* (poor), *a-cakkhu-phāsa* (darkness), *aṇ-agāra* (an ascetic), *aṇa-rāya* (without a king), *a-mama* (desireless), etc.

(iv) Adverbs[3] also can be met with as initial members of Bahuvrīhi compounds.

Local adverbs like *adho, ava, puro, bahi, anto* etc. are very common in such cases, e.g.

Pā.: *adho-mukha* (with face turned downwards, i.e. ashamed), *adho-sākha* (with branches downwards), *anto-sāra* (whose best is within), *uddh'-akkhika* (with eyes turned upwards), etc.

Pk.: *aho-muha* (ashamed), *puro-bhāgi* (appreciating the merits), *paccha-muha* (with face turned backwards), etc.

Other adverbs and indeclinables also can be found in these compounds. e.g.

Pā.: *aññathā-saññi* (of different opinion), *kuto* in the negative compound: *a-kuto-bhaya* (having no fear from any quarters), *evam-adhimattika* (with such and such a conviction), *evam-abhisamparāya* (leading to such a future state), *ittham-nāma* (having such and such a name), *katham-kathi* (full of doubt), *nānā-titthiya* (of various sects), *samm'-ājīva* (following the right type of livelihood), etc.

Pk.: *aṇṇao-muha* (with face turned the other way), *aha-chanda* (whimsical),

[1] For details see I.

[2] Cf. W. 111a, GUILLEMEN 226.

[3] Cf. W. 111b, GUILLEMEN 232.

isi-pabbhāra (a little bent), *uccā-gotta* (belonging to a high family), *nānā-viha* (of various types), *tāva-kāliya* (temporary), *sayam-pabha* (self-luminous), *savvao-bhadda* (happy in all ways), etc.

(v) Pronouns[1] also can sometimes occupy initial position in Bahuvrīhi compounds, e.g. *añña-titthiya* (a follower of other sect), *sabb'-aṭṭhaka* (a gift in which groups of eight things are to be given), *ta-ṇṇāma* (having that name), etc.

Here the interrogative[2] pronoun *kim-* in all its forms even in its comparative and the superlative degrees, is very common, e.g. *kim-ṇāma* (having what name), *katara-nāma* (of what name), etc.

Other interrogative pronouns and adverbs also may be found in these compounds, e.g. *kai-viha* (of how many types).

(vi) A few verbal forms[3] also can be found in initial members of Bahuvrīhi compounds. The most common type of such Bahuvrīhis being those with infinitives as initial members and substantives meaning 'desire' or 'mind' as final members. e.g. *aññātu-kāma* (desirous of knowing), *kāu-kāma* (desirous of doing), *gantu-kāma* (desirous of going), *ghittu-maṇa* (desirous of taking), etc.

5.18. Abnormal Bahuvrīhis.[4]

The following types of Bahuvrīhi compounds are met with very rarely.

(i) With past passive participles as final members, e.g.

Pā.: *akkha-chinna* (with broken axle), *aḷa-chinna* (with wings cut-off), *attha-jaya* (when need arises), *kāla-kata* (dead), *java-chinna* (slow), *puñña-kata* (one who has done a meritorious deed), *surā-pīta* (one who has drunk wine), etc.

Pk.: *aṁga-cchahiya* (one whose body is wounded), *attha-siddha* (possessing ample wealth), *āya-gutta* (self-controlled), *dhamma-kaṁkhia* (fond of religion), *paṁjali-kaḍa* (with folded hands), *pajjava-jāya* (having acquired knowledge), *manta-siddha* (one who is proficient in all charms).

We call these compounds as abnormal because the usual order of the members is changed in these compounds i.e. the members have interchanged their places. According to the rules of grammar the past passive participles should stand first.[5] The examples quoted above do not come under the exception to this rule as given in Kātyāyana's Vārtika on the same sūtra.

(ii) In the following Bahuvrīhis also the order of the members is inversed. e.g.

attha-saiya (possessing wealth in hundreds), *appa-vasa* (self-controlled), *añjali-karaṇīya* (worthy of salutation), *thita-kappi* (waiting for the whole kappa).

Rules of grammar[6] require that an adjective should be an initial member in a Bahuvrīhi, which is not so in the first two illustrations quoted above. The fourth one is as a matter of fact a Determinative compound with the order of the members inversed. In the third a gerundive adjective stands as final member.

(iii) Bahuvrīhis with the adjective *ādi* as the final member, which are so commonly met with, also belong to abnormal type of Bahuvrīhis, e.g. *Goyam'-ādi* (Gautama and others).

5.19. *Peculiar Bahuvrīhis:*

1 Cf. GUILLEMEN 205. 2 Cf. W. 116 c. 3 Cf. GUILLEMEN 212, 214.
4 Cf. W. 116, GUILLEMEN 210. 5 Cf. Pāṇini II. ii. 36. 6 Cf. Pāṇini II. ii. 35.

There are some peculiar compounds which are classified under Bahuvrīhi compounds in traditional grammars.

(i) Those which denote an exchange of actions,[1] especially in a fight. A substantive, which gives a name of a weapon, or of a part of body repeats itself to form such a peculiar Bahuvrīhi compound.

Such compounds take the suffix-*ī* at the end and possess feminine gender. In OIA the suffix is *-i*. The initial member takes *ā* at the end, according to Pāṇini V. iii. 137.

Compounds of this type have been only illustrated in books on grammar in OIA; while in MIA these have been used in composition also.

Saddanīti calls this type of compounds as Vyatihāralakkhaṇo Bahubbīhi.

A number of illustrations of this type can be found in MIA., e.g.

Pā.: *kesā-kesī* (a dual in which each opponent drags the other's hair), *daṇḍā-daṇḍī* (a dual fought with staffs), etc.

Pk.: *kaṇṭhā-kaṇṭhī* (a dual in which each opponent catches the other by his neck), *sarā-sarī* (a dual in which each opponent shoots arrows at the other), etc.

(ii) Bahuvrīhi compounds giving the names of sub-quarters,[2] e.g. *pubba-dakkhiṇā* (the south-east), *uttara-pubbā* (the north-east), etc.

(iii) Bahuvrīhis with numerals in both the members.[3] e.g. *dva-ti-(pattā)* (two or three leaves), *cha-pañca-(vācā)* (five or six words), *dvi-dasā* (twenty), etc.

As a matter of fact there is no reason why these compounds should be included in Bahuvrīhi compounds; most of them should more correctly go with Alternative Dvandva compounds, and such like *dvi-dasā* should be placed under Determinative compounds.

Under this category, Pāṇini also gives those with numerals as final members and with *āsanna, adūra, adhika,* and some other indeclinables as initial members. e.g.

upa-daśāḥ (nine or eleven), *āsanna-viṁśāḥ* (nineteen or twenty-one), *adūra-triṁśāḥ* (nearly thirty), *adhika-catvāriṁśāḥ* (more than forty), etc.

These should go with Bahuvrīhi compounds. Saddanīti, however, does not refer to these compounds.

Compounds giving fractional numbers like *aḍḍh'-uḍḍha* (three and a half), *aḍḍha-tīya* (two and a half) should also go with Bahuvrīhi compounds, though they have not been included in Bahuvrīhi compounds by traditional grammars.

5.20. As the very name indicates Bahuvrīhi compounds are always adjectival in nature; but there are some Bahuvrīhi compounds which have been used as substantives.[4]

(i) *With negative particles as initial members:* e.g. *a-bhayam* (safety) as in *abhayam-kara* (assuring safety),

(ii) *With numerals as initial members:* e.g. *cha-kaṇṇam* (news that has received publicity).

Bahuvrīhis of this type bear a close resemblance to Collective Dvigu compounds.

[1] Cf. Pāṇini II. ii. 27.

[2] See Pāṇini II. ii. 26, Saddanīti 708.

[3] See Pāṇini II. ii. 25, Saddanīti 708.

[4] W. 117 a, GUILLEMEN 216.

(iii) Bahuvrīhis giving names or exclusive epithets of mythological and historical personages, or the characteristics of a class are often used as substantives. e.g.

Kamala-joni (god Brahmā), *Ti-ṇayaṇa* (god Śiva), *Dasa-kaṇṭha* (Rāvaṇa), *ti-daṇḍi* (an ascetic), *pañca-bāṇa* (cupid), *acci-māli* (the fire), *hariṇ'-aṅka* (the moon), *dig-ambara* (a Jain ascetic), *Set-ambara* (a class of Jain ascetics), etc.

5.21. Saddanīti 708 gives the following nine varieties of Bahuvrīhi compounds:

(i) consisting of two members, both being in the same case. The two types Tagguṇa-saṁviññāṇo, and Ataggun-asaṁviññāṇo are dealt with in this type.

(ii) bhinnādhikaraṇo, where the two members are in different cases, e.g. *chatta-pāṇi* (with an umbrella in his hand).

(iii) consisting of three members, e.g. *parakkam'-ādhigata-sampadā* (those who have acquired glory through their prowess).

(iv) with a negative particle as initial member, e.g. *a-sama* (unequalled).

(v) with '*saha*' as initial member, e.g. *sa-hetuka, sa-devaka, saha-maccharā*, etc.

(vi) with initial member as a standard of comparison, e.g. *saṅka-paṇḍara, suvaṇṇa-vaṇṇa*, etc.

(vii) with numerals as both the members, e.g. *dvā-ti-pattā, satt'-aṭṭha-māsā*, etc.

(viii) giving names of sub-quarters, e.g. *apara-dakkhiṇā, pacchim'-uttarā*, etc.

(ix) denoting an exchange of action, e.g. *daṇḍā-daṇḍī, kesā-kesī*, etc.

Saddanīti further deals with the following additional types of Bahuvrīhis:

(x) lengthy Bahuvrīhi compounds, which are really speaking lengthy compounds, formed by putting together various types of compounds. As a majority of such lengthy compounds is made up by Bahuvrīhi compounds,[1] these have been dealt with here by Saddanīti, e.g. *sayam-patita-paṇṇa-puppha-phala-vāyu-toy'-ahārā* (*purisā*) meaning (men sustaining themselves by eating leaves, flowers and fruit fallen of themselves, and wind and water).

(xi) Bāhirattho Bahubbīhi in which the final member is co-ordinate with a substantive other than that included in the compound. e.g. *sattaha-parinibbuto* (Bhagavā who had renounced the world a week back), etc., but later on Saddanīti makes it clear that as a matter of fact all Bahuvrīhis are bāhirattha.

Along with this type Saddanīti also enumerates the following Bahuvrīhi compounds: *ittha-nāma, evam-gotta, tathā-vidha, sa-rūpa, yathā-rūpa, tath'-āgata, su-gata, māsa-jāta, hattha-chinna, aḍḍh'-aṭṭhama-ratana* (measured by four gems), etc.

(xii) The compounds like *maṁ-dīpā* (taking me to be their guide), *ni-mmātā-pitaro* (an orphan), *bahu-kattāra* (having many agents), etc. have been designated as Durājānamaggo Bahubbīhi i.e. Bahuvrīhi compounds whose formation is difficult to be explained.

(xiii) Bahuvrīhis consisting of two letters only, e.g. *su-dhī* (intelligent, wise),

[1] See IX. 9.

su-do (having a good wife), *ku-do* (having a bad wife), *su-so* (possessing good wealth) *n-ako* (devoid of misery, i.e., heaven).

(xiv) Bahuvrīhis may be intervened by some particles like *ve*, *va*, etc. which are used as *pādapūraṇas*, e.g. *vuḍḍhi-ve-paramā* (those who look upon prosperity as the goal), *etā-va-paramo* (for whom this much is the best), etc.

5.22. The final substantives in a Bahuvrīhi compound often undergo changes in some specific cases.[1] e.g.

aṅguli changes to *aṅgula-* if preceded by a numeral, when the compound qualified wood.

akkhi (Pk. *-acchi* also) is changed to *akkha* optionally, e.g. *tamb-akkha*, *ratt'-akkhika.*

The diphthong feminine stems *gau* and *nau* are changed to *gu* and *nu* respectively.

jāyā is changed to *jāni* in OIA according to Pāṇini V. iv. 134; but this change is absent in MIA.

gandha is changed to *gandhi* in some particular compounds.

dhamma, *dhanu* and *chada* are optionally changed to *dhammā*, *dhanvā* and *chadā* respectively.

nābhi is changed to *nābha*, and *bhūmi* is changed to *bhūma* in particular cases.

5.23. The substantives often take the compositional suffixes like *-ka*, *-ika*, *-iya*, *-illa*, etc. at the end.[2]

5.24. When the substantives qualified by the compounds happen to be feminine ones, the feminine forms of these compounds are formed as follows:

(i) Compounds ending in *-a* are changed to *-ā* endings, e.g. *bahu-ssutā itthi.*

(ii) If the final member designates a part of the body, the feminine form is got by adding *-i* in some cases like *su-dantī, chanda-muhī* etc., otherwise it can be changed to *-ī* optionally, e.g. *su-kesā* as well as *su-kesī.*

(iii) Those ending in *-i* and *-u* remain unchanged.

(iv) Those ending in *-u* $\lessdot$ OIA *tru* take *ka* first and then are changed to *-ā* ending.

(v) In a compound ending in '*pati*' the final member is substituted by *patnī.*

5.25. In the case of Bahuvrīhi compounds qualifying non-feminine substantives, even the initial feminine adjectives always stand in masculine forms[3].

5.26. The gender and number of a Bahuvrīhi compound vary according to those of the substantive qualified by it.

5.27. The origin of Bahuvrīhi compounds[4].

Bahuvrīhi compounds are present in Ṛgveda and in Avesta also. The various forms in which the adjectives given by these compounds are found in Ṛgveda and Avesta throw some light on the origin of these adjectival compounds.

[1] For details see II. 5.

[2] For details see II. 12. Cf. Pāṇini V. iv. 151-159.

[3] See I. 4. Cf. Pāṇini VI. iii. 34 and VII. iv. 15.

[4] Cf. W. 122.

The earliest Bahuvrīhis were those giving names of various deities, or to put it more correctly, their exclusive epithets.

Now in the Ṛgveda we find the descriptions of these deities in clanses, e.g. that of Agni as *sájāyase ṣáho mahát* (Ṛv. V. II. 6) 'thou art born a great power' (= *mahā-sahāḥ* 'one having great power').[1]

We can infer from this that the origin of Bahuvrīhi compounds can be found in such explanatory clauses describing a deity. The words denoting various attributes of a deity were first mentioned side by side with it appositionally e.g. *nárāṁ śáṁsaḥ* (Ṛv. II. 34.6) Agni or *śáṁas nárām* (Ṛv. VI. 24. 2) Indra, etc.

Later on when these characteristics were recognised as exclusive epithets of a particular deity, these alone were used by the Vedic poets, dropping the substantive proper, giving the name of that deity.

At a still later stage these explanatory words were put together forming a compound, which was naturally adjectival in nature.

The earliest Bahuvrīhis, therefore, must have been those with adjectives as initial members and substantives as final members.

Other Bahuvrīhis like those with substantives in both the members must have been formed a little later.

CHAPTER VI

GOVERNING COMPOUNDS

6.1 In a Governing compound the final member, which is mostly a substantive, and sometimes an adjective, is governed by the initial one, which can be a preposition, an adverb or a verbal noun.

6.2 As the initial member in these compounds happens to be an indeclinable, these have been designated as Avyayībhāva Samāsas in traditional grammar.[2]

Saddanīti brings out the significance of the name Avyayībhāva as follows: *Avyayapurecaro avyayapadhāno samāso Avyayībhāvasamāso hoti. Avyayānam attham bhāveti pakāseti ti Avyayībhāvo.*

Aggavaṁsa then refers to the opinion of some, according to whom the whole Avyayībhāva compound becomes an indeclinable, because of the initial member, yielding the sense of an indeclinable. He, however, does not agree with this view, and finally gives his own opinion as:

Avyayatthapubbaṅgamattā anavyayam pi padam ekadesena avyayam bhavati etthā ti Avyayībhāvo ti.

6.3 Governing compounds can appear in two forms: (i) those which are adverbial in nature, and (ii) those which are adjectival in nature, or those which can more appropriately be described as generalised forms of Governing compounds of type (i).

1 W. 112, Macdonell, Vedic Grammar § 291. — 2 See Pāṇini II. i.5, Saddanīti 696.

6.4 Adverbial Governing compounds always modify an action contained in a verb e.g. *so adhosiram gacchati* (He walks with the head, hanging low), *Sāvakā anudhammam carenti* (The lay-followers behave in accordance with the law), etc.

6.5 The adverbial nature of these compounds is clearly indicated by the adverbial suffix *-am*. Case endings of the final substantives and adjectives ending in *-a*, are often[1] substituted by *-am*. This change may not take place if the substantive has ablative case. The compound may have diverse forms, if the substantive has instrumental or locative case. e.g. *apa-disam*, *apa-disenam*, *majjhe-samuddam*, *majjhe-samuddasmim*, etc.

Especially when the final substantive is governed by a locative case the preservation of its ending instead of the suffix *-am* is very common. e.g. *api-ratte* (in the evening), *ajjh-agāre* (in the house), *adhi -deve* (concerning gods), etc.

However, adverbial Governing compounds ending in *-am* are very common. e.g.

Pā.: *acc-antam* (much), *adhippāy-ānurūpam* (conforming to one's desire), *anu-dhammam* (in accordance with the law), *abhi-dosam* (at evening time), *udar'-āvadehakam* (eating to the belly's full), etc.

Pk.: *ai-mañcam* (across the couch), *anu-diyaham* (daily), *jāva-jjīvam* (throughout the life), *jahā-vuḍḍam* (according to seniority), etc.

In the case of feminine substantives ending in *-ā*, the final *-ā* is shortened to *-a*, and then the suffix *-am* is added to these compounds. e.g. *āva-kaham* (life long), *upa-Gaṅgam* (near the river Gangā), *apa-disam* (in the wrong direction), etc.

6.6. A Genitive Tatpuruṣa ending in *pāre* or *majjhe* can optionally be transformed[2] into a Governing compound by inversing the order of the members, e.g.

samudda-majjhe ... ... *majjhe-samuddam*
Gaṅgā-pāre ... ... *pāre-Gaṅgam*, etc.

6.7. (ii) Adjectival Governing Compounds:

The generalised forms of these adverbial compounds have been used as adjectives, i.e. they can be attributive to any substantive in any gender. The reason why these are classified with Governing compounds is that their form remains unchanged, whether the substantive qualified belongs to masculine, feminine or neuter gender and whether it is singular or plural number.

Being Governing compounds they have invariably[3] neuter gender and singular number.

This is the characteristic that distinguishes these Adjectival Governing compounds from Bahuvrīhi compounds with prepositions and adverbs as initial members. Whereas these Bahuvrīhi compounds agree with the substantive qualified in gender, number and case, the corresponding Governing compounds of this type have their form ever unaltered i.e. they have neuter gender and

[1] See Saddanīti 733, Pāṇini II. iv. 83, 84.
[2] See Pāṇini II. i. 18; Saddanīti 778.
[3] See Saddanīti 698, Pāṇini II. iv. 18.

singular number, e.g. *adh'-itthi-kahā, adh'-itthi kahāo, ummattagaṅgam deso, tiṭṭhayu-kālo* etc.

6.8. As Governing compounds always have neuter gender, the final vowels of the substantives if long, are always shortened.[1] Thus the final feminine substantives ending in *-ā*, *-ī*, and *-ū* have their endings shortened to *-a*, *-i* and *-u* respectively. e.g. *upa-Gaṅgam* (near the river Gangā), *adh'-itthi* (concerning ladies), etc.

The substantives ending in *-e* (Sk. -e and *-ai*), and *-o* (Sk. *-o* and *-au*) are made to end in *-i* and *-u* respectively. e.g. *anu-gu* (behind the cows), *ai-ṇu* (over the boat), etc.

Non-feminine substantives also undergo this change of shortening the final vowels, e.g. *sa-sakhi* (along with a friend).

6.9. *Origin*[2] *of Governing Compounds.*

Prepositions always govern substantives by case relation. Thus in everyday speech and in ordinary composition a preposition and a substantive often go together, e.g. *pāre Gaṅgāya, adhi-devam adhi-itthisu*, etc. Such words often in juxtaposition of each other later on came to be looked upon as compound words having one accent only. Because of the initial members, which are more important in Governing compounds, these compound-words were used adverbially. In order to bring forth their adverbial nature, the suffix *-am* was added to these words. Thus the adverbial Governing compounds came to be formed. The forms were later generalised droping the suffix *-am*, to be used adjectively.

Saddanīti[3] explains the formation of Governing compounds as follows: In *upa-nagaram* the compound has nominative singular because of *upa* and Genitive singular because of *nagarassa.* When the two words join together to form this compound the initial member loses its case termination and hence the compound has nominative case and singular number because of the final member.

Aggavaṁsa explains the formation of this compound in one more way,—referring to it as the opinion of some other teachers, as follows: The words *nagara* and *samīpa* are related to each other, the former standing in Genitive singular form and the latter in nominative singular.

When the two join together the case termination of the initial member is lost according to the rules of grammar and the compound now becomes *nagara-samīpa.* Then *samīpa* is substituted by its synonym *upa,* and now the compound is *nagara-upa.* Finally the two members of the compound interchange their places and form the compound *upa-nagara* with the adverbial suffix *-am* added at the end.

6.10. After an analytical study of the initial members we can divide Governing compounds into the following groups: (*a*) with prepositions as initial members, (*b*) with prefixes, such as are not capable of governing substantives by case relation, as initial members, (*c*) with adverbs as initial members, and (*d*) with verbal nouns as initial members.

[1] See Saddanīti 734, Pāṇini I. ii. 47.
[2] Cf. W. 118. [3] See Saddanīti p. 747.

6.11. (*a*) Prepositions[1] always govern substantives by the relation of an oblique case. The final member may be (i) a substantive or (ii) an adjective.

(i) Governing compounds with preposition-governed substantives are very common. e.g.

Pā.: *acca-'nkusa* (beyond the goad, i.e. without any check), *adhi-jegucch am* (concerning what is loathsome), *āva-sūram* in its negative form *an-āva-sūram* (whereupon the sun has not set), *anu-gu* (behind the cows), *anu-raho*[2] (in secret), etc.

Pk.: *ai-mamcam* (across the couch), *anu-diyaham* (daily), *paṭi-sotam* (against the stream), *ajjh'-attam* (spiritual), *jahā-vihi* (as prescribed), *jahā-satti* (as possible), etc.

(ii) *Adjectives as final members:*

Pā.: *anu-jeṭṭham* (according to seniority), *anu-pubbam* (regularly), etc.

Pk.: *aṇu-puvva* (successive), *ov'-aḍḍha* (nearly half), etc.

These adjectives may be simple ones like *pubba* (Pk. *puvva*), adjectives of comparative and superlative degree or numerals.

6.12. According to the rules of grammar[3] prepositions, giving the particular meanings as stated below must necessarily combine with the following substantive or adjective, thus forming Governing compounds:

(i) *ati* (*a*) meaning across -*ai-mañcam* (across the couch), and according to Pāṇini (*b*) meaning not now, e.g. *ati-nidram* (time to awake), (*c*) indicating the departure, e.g. *ati-himam* (at the end of winter).

(ii) *adhi*—(*a*) meaning 'referring to', e.g. *ajjhattam* (spiritual) *adhi-citta* (mental), (*b*) in the sense of a case relation, e.g. *adhi-itthi* (among ladies).

(iii) *anu-* (Pk. *aṇu*) (*a*) meaning 'following', e.g. *anu-ratham* (behind the chariot), *anu-gu* (behind the cows).

(*b*) indicating the sense of propriety, e.g. *aṇu-ruvam* (suitable), *anu-kula* (favourable), etc.

(*c*) indicating distribution, e.g. *anu-gharam* (in every house), *anu-māsam* (every month).

(*d*) denoting sequence or order, e.g. *anu-jeṭṭham* or *anu-vuḍḍham* (according to seniority).

(iv) *upa-* showing proximity, e.g. *upa-nagaram* (near the city), *ov'-aḍḍham* (nearly half).

(v) *paṭi-* (Pk. -*paḍi*) (*a*) meaning opposite *paṭi-sotam* (up-stream, against the stream), *paḍi-Inda* (an equal of Indra).

(*b*) with a distributive sense, e.g. *pacc-ekam* (to each individually).

(*c*) meaning 'a little' when preceded by a substantive, e.g. *sāka-ppati* (a little of vegetable).

[1] Cf. W. 118, GUILLEMEN 250.

[2] Here the final substantive does not take the suffix -*am* and unlike neuter substantives ends in *o*. This is because the compound has been phonologically derived from OIA *anu rahas*. -*as* ending regularly gives -*o* in MIA.

[3] See Saddanīti 696 and pp. 776-78. Cf. Pāṇini II. i. 6.

(vi) *pari-* (*a*) when preceded by the words *akkha* and *salāgā* referring to gambling, e.g. *akkha-pari, salāgā-pari.*

(*b*) when preceded by a numeral, e.g. *eka-pari, dvi-pari, catu-pari, etc.*

(vii) *saha-* (*a*) indicating simultaneity, e.g. *sa-cakkam* (simultaneously with the disc).

(*b*) meaning 'the whole, along with', *sa-tiṇam* (even to the blade of grass).

(*c*) indicating the end, e.g. *s'-aggi* (upto the fire). *Saha* is changed to *sa* when standing as initial member of Governing compounds also.

(viii) *sam* showing abundance, e.g. *sa-khetta* (a field rich in harvest). *sam-* also like *saha-* changes to *sa-* .

(ix) *sa-*, when it is a remnant of *samāna,* as in *sa-rūvam* (as fit for the form).

6.13. Formation of Governing compounds is optional in the case of following prepositions[1]:

(i) *apa-, pari-, bahi-*, etc. if followed by substantives in the ablative case. e.g. *apa-pāṭaliputtam* or *puttā* (away from Pāṭaliputra), *pari-pāṭaliputtam* or *pāṭaliputtā pari* (around Pāṭaliputra), *bahi-ṇagaram* or *ṇagarāo bahi* (out of the city), etc.

(ii) *ā-* when denoting a limit.

e.g. *ā-komāram* or *komārā ā* (from the childhood).

(iii) *abhi-* and *pati-* (Pk. *paṭi-* and *paḍi-*) when implying the sense of a direction i.e. towards and against and going with a substantive giving the limit or the goal. e.g. *abbh'-aggim* or *aggim abhi, pacc'-aggim* or *aggim pati* etc.

(iv) *anu-* (*a*) when denoting proximity. e.g. *aṇu-vaṇam* or *vaṇam aṇu* (near the forest), and (*b*) when going with a substantive to whose length it refers. e.g. *anu-Gaṅgam* or *Gaṅgam-anu* (alongside the river Gangā).

6.14. (*b*) Prepositions and prefixes which govern substantives by the relation of an oblique case are naturally very common as initial members of Governing compounds; but at times we can meet with a few prefixes,[2] which though incapable of Governing substantives by case relation can stand as initial members of Governing compounds.

(i) *dus-* meaning scarcity, e.g. *du-bbhikkham* (famine), *du-bbhojanam* (want of food), etc.

(ii) *nis* showing total absence or departure, e.g. *ni-mmakkhikam* (without any fly), *ni-ddaratham* (without the slightest distress), *nir-apekkham* (with a desireless state of mind).

(iii) *sa-* meaning the whole can be traced to *sam-* and as such can be included in this class of prefixes. e.g. *sa-tiṇam* (even to the blade of grass).

(iv) *su-* denoting abundance, e.g. *su-bhikkham* (prosperity), *su-maddam* (in prosperous days of Madra), etc.

(v) *vi-* showing absence when used in a word indicating direction. e.g. *vi-muham* (with face turned in the opposite direction).

Formation of Governing compounds is compulsory in the case of the above mentioned prefixes.

[1] See Pāṇini II. i. 12 to 16, Saddanīti 776-78.

[2] Cf. GUILLEMIN 257.

6.15. (*c*) *Adverbs*[1] *as initial members:*

All adverbs cannot be utilised as initial members of Governing compounds, but in the case of adverbs yielding the following particular meanings, formation of Governing compounds is compulsorily prescribed by the rules of Grammar.[2]

(i) *yathā* (*jahā* and *ahā* in Pk.)

(*a*) denoting sequence, e.g. *yathā-vuḍḍham* (according to seniority).

(*b*) indicating the sense of non-transgression or strict following, e.g. *jahā-kkamam* (in due sequence), *jah'-ānurūvam* (as suited), *yathā-bālam* (as fit for a child), *jahā-satti* (as possible), *jahā-vihi* (duly), etc.

(*c*) showing sense of distribution, e.g. *yathā-samaṇam* (to each and every ascetic).

Pāṇini includes all these meanings of *yathā* in II. i. 7: *yathāsādṛśye*.

(ii) *yāva*—Pk. *āva* < OIA *yāvad* which sets forth a limit, e.g. *yāva-jjīvam*, *āva-kaham* (throughout life).

(iii) The following temporal and local adverbs which can be looked upon as prepositions also necessarily give Governing compounds, e.g.

(*a*) *tiro* (across, beyond) *tiro-pabbatam* (beyond the mountain), *tiro-kuḍḍam* (across the wall), etc.

(*b*) *anto* (in)—*anto pāsādam* (in the palace), *anto-gharam* (in the house), etc.

(*c*) *upari* (upon)—*upari-sakaṭam* (upon the cart).

(*d*) *heṭṭhā* (below)—*heṭṭhā-mañcam* (below the couch).

(*e*) *pure* (before)—*pure-bhattam* (before the meals).

(*f*) *pacchā* (after)—*pacchā-bhattam* (after the meals).

(*g*) *paro* (beyond)—*paro-paññāsa* (more than fifty).

In the case of *pāre-* and *majjhe-* the formation of Governing compounds is optional, as already referred to in 6.6.

Adverbs also can be followed either by substantives or by adjectives in Governing compounds.

6.16. (*d*) *Verbal nouns as initial members*:

(i) past passive participles in *-ta* can give Governing compounds, e.g. *so atīta-satthukam pi dhammam ācareti* (He behaves in accordance with the law even when the Master is dead).

(ii) verbal derivatives like agent nouns and action nouns and present participles can occasionally stand as initial members of Governing compounds in OIA,[3] but this type is absent in MIA.

(iii) There is a special category of compounds formed with verbal forms like *tiṭṭha*, *āyatī* etc. which resemble present participles, included in Avyayībhāva[4] compounds by grammarians. We can designate this category as "Abnormal Governing compounds". e.g. *tiṭṭha-gu* (time of milking the cow), *āyatī-gu* (evening time when the cattle return home), etc.

Aṣṭādhyāyī of Pāṇini gives a long list of such Governing compounds in the Gaṇapāṭha of II. i. 17. e.g. *vahat-gu*, *khale-yavam*, *pūta-yavam*, *sama-bhūmi*, *su-ṣamam*, *pāpa-samam*, *pra-dakṣiṇam*, etc.

[1] Cf. W. 119, Guillemen 252, Renou 127.

[2] See Saddanīti 696, Pāṇini II. i. 7, 8.

[3] Cf. W. 120, Guillemen 255, 257.

[4] Cf. Saddanīti 697, Pāṇini II. 1. 17.

These are strictly speaking not Governing compounds; but should more correctly go with syntactical compounds. Aggavaṁsa seems to have realised this. That is why he does not call these compounds as 'Avyayībhāva samāsas' proper, but refers to them as 'Taṃsadiso ca' (compound which is like an Avyayībhāva compound).

6.17. Other Abnormal Governing Compounds:

Like the above mentioned Governing compounds, there are some more abnormal Governing compounds, classified under Avyayībhāva samāsas in traditional grammars.[1]

(i) A numeral with a family name, e.g, *ti-kosalam* (third from Kosala), *dvi-muni vyākaraṇa* (grammar written by two great sages), etc.

(ii) a numeral with the name of a river, e.g. *satta-Godāvaram* (a place where the seven rivers meet).

(iii) Proper names of places with the name of a river as final member. e.g. *Ummatta-Gaṅgam, Tuṇhī-Gaṅgam, Lohita-Gaṅgam,* etc. denoting different countries or parts of a country.

(iv) With the indeclinable *iti. iti-kaccāyanam* (the work which contains the words of *kaccāyana*).

As already said these compounds have nothing in common with Avyayībhāva samāsas.

6.18. Compounds belonging to other categories like Determinative and Bahuvrīhi can also be transformed into Governing compounds by addition of the adverbial suffix *-am.* In dissolving such compounds they are first dissolved as usual according to the category to which they belong and then the clause: *Tam yathā siyā tathā* is added at the end. e.g. *adho-siram* is dissolved as *adho siram jassa so adho-siro. So yathā siyā tathā adho-siram.*

6.19. Substantives standing at the end of Governing compounds often undergo various changes, some of which have already been referred to in 6.8.

Before taking the suffix *-am* substantives ending in any vowel other than *-a* are often transferred to *-a* ending. e.g.

(i) *akkhi* becomes *akkha* in *paro-'kkha* (in absence), *pacc'-akkha* and *sam'-akkha* (in very presence).

(ii) *nadī* is changed to *nada* in *satta-nadam.* Similar is the change in *satta-Godāvaram.*

(iii) Substantives ending in consonants also are transferred to *-a* endings in OIA. Because of the rules of phonology this type cannot exist in MIA.

As substantives can have various endings like *-at, -an,-in, -as* etc. in OIA, there the rules[2] for such changes are very exhaustive and detailed.

[1] See Saddanīti page 778, Pāṇini II. i. 19–21.

[2] See Pāṇini V. iv. 68, 107-112 and 144.

CHAPTER VII

ITERATIVE COMPOUNDS

7.1. In composition and in every-day speech we often meet with words repeating themselves. A noun, a pronoun, an adjective, a preposition, an adverb or a phrase is often repeated for the sake of emphasis.

In Padapāṭha of Ṛgveda such a repeated word has one accent only i.e. it is treated as one word. Such repetitions later on became so common that some of these words were invariably repeated and never used singly. Hence these repetitions have been classified by modern scholars[1] like WACKERNAGEL, MACDONELL, and WHITNEY, as a category of compounds, called as Iterative compounds, though this category is altogether absent in the sections dealing with compounds in traditional OIA and MIA grammars. Hemacandra refers to these compound-words as Vīpsyārtha padas in VIII. iii. 1.[2]

7.2 The existence of Iterative compouds can be traced to Ṛgvedic period- or even to Indo-Iranian period as they are found in Avesta also. In OIA we get quite a large number of these compounds. They are more numerous in MIA.

All NIA languages like Marāṭhī, Gujarāti, Hind etc. also are very rich in these Iterative compounds.

It is our usual experience that whenever we want to emphasise a point we repeat it. Hence nouns and adjectives are often repeated in order to bring to the notice their existence in a greater degree. Similarly verbal derivatives like absolutives are repeated to bring out the frequency of the action contained in them.

7.3. The origin of Iterative compounds can be traced to onomatopoetic words wherein a syllable or syllables are repeated. e.g. *alalā-bhavanta* (sounding merrily), *masmasā* (tearing), *kakaca* (a saw), etc.

The repetition of syllables led to that of groups of syllables as in *paṭ-paṭā* (quickly) and even to multiplication of sounds, e.g. *bababā-kāra* (expression of the feeling of wonder).

Later on these onomatopoetic[3] words gave rise to further word-formations like denominatives.

Sk. *akhkhalī-kṛ* (to utter an exclamation of joy).

Pk. *bhiṇabhiṇabhiṇāya* (to buzz), *phaḍaphaḍāya* (to flap the wings), etc.

With such onomatopoetic repeated words and verbs a number of new formations are introduced in a language. e.g. *hāhā-rava* (uproar), *jhañjhā-vāta* (a strong gust of wind), etc.

In some words the phenomenon of onomatopoeia though present is not discernable. e.g. *ku-kkuṭa* (a cock), *ko-kila* (a cuckoo) *kāka* (a crow), etc.

[1] See W. 121, GUILLEMEN Chapt. VIII, RENOU 96, 368.

[2] Cf. Pāṇini VIII. i. 1 to 15.

[3] Cf. W. 2.

On the analogy of these onomatopoetic repetitions other words also came to be repeated. We can get illustrations of simple Āmreḍita in case of words used in distributive sense. e.g. *gehe-gehe* (in every house) *diṇe-diṇe* (daily), etc. or words denoting frequency as in the Sk. ṇamul form *smāram-smāram* (remembering again and again).

A further stage of the repeated words or Iterative compounds was repetition of a word with slight internal changes in it or with some additions to the same instead of simple repetition.

These repetitions were not restricted to nouns only, but any part of speech could be repeated. That is why we get Iterative compounds with different parts of speech.

7.4. Iterative compounds formed with pronouns and pronominal adjectives are the most common.[1] They usually yield the sense of reciprocity. e.g.

Pā.: *añño-ñña* (each other), *aññam-aññam* (each to the other), *itar'-itara* (of various types), *para-pparam* (mutually), *apar'-âparam* (each to the other), *ek'-eka* (one by one, severally), etc.

Pk.: *aṇṇ'-aṇṇa* (each one), *aṇṇam-aṇṇam*; *aṇṇ'-oṇṇa*, *aṇṇ'-uṇṇa*, *para-ppara*, *paro-ppara*, *paro-pphara* (all meaning mutually). So also *ekk'-ekkam*, *ekk-ekkama*[2] (mutual), etc.

The repeated pronouns are often intervened by *-m* which is one of the Sandhi consonants in MIA. Or this may be due to the accusative ending of the initial member of compounds with a reciprocal meaning. In reciprocal compounds this *-m* is present at the end of both the members. As a result of this the intervening *-m* was retained even though the final might be dropped in some cases. e.g. in Marāṭhī the form is *eka-meka* (mutually).

7.5. These pronominal iterative compounds further combine with other words, thus forming lengthier compounds. e.g. *aññoñña-nissita* (dependent on each other), *aññoñña-bhinna* (separated from each other), *ekk'-ekka-diṭṭha* (seen by all in turn).

7.6. These compounds can be used (i) as adjectives as in *aṇṇ'-aṇṇa-jaṇā* (different types of people), *paroppHara-sahāyatā* (mutual help), etc., or (ii) as adverbs by adding the adverbial suffixes like *-am*, *-to*, *-so* etc. e.g. *ekk'-ekkam* (mutually), *ek'-ekaso* (one by one), etc.

Even when these are used adjectively we can note that they are always found in singular number, though in any gender and case, e.g. *aññoññassa*, *aññoññassim*, *ekk'-ekkaṇam*, etc.

7.7. Among Iterative compounds proper, leaving aside the jingle words, pronominal Iterative compounds must have been formed earliest. The pronouns like *añña*, *itara* are naturally to be repeated when a distributive sense is meant. e.g. *aṇṇam-aṇṇam daṭṭhūṇa* (looking at every body), *ek'-ekam āhūya* (having called all one by one).

[1] Cf. W. 121, Renou 263.

[2] For grammatical purposes the numeral *eka* is looked upon as a pronoun. This particular compound is a Deśī adjectival compound, formed by completing *-am*, the characteristic ending of the Iterative compounds indicating reciprocity.

For the sake of brevity the ending of accusative case can be dropped and thus the compound can become *ekk'-ekkam, itar'-itara*, etc.

When a mutual exchange is to be indicated the first member naturally has nominative singular and the second accusative singular case. Hence the forms like *añño-'ññam* also became common. Later on such compounds came to be used as adjectives and adverbs and also could join with other words to form lengthier compounds. Compounds with other parts of speech must have been formed on the analogy of the pronominal Iterative compounds.

7.8. Iterative compounds formed with nouns also are very common, e.g.

Pā.: *cakk'-âti-cakka* (cart upon cart), *mañc'-âti-mañca* (couch upon couch), *mān'-âti-māna* (all kinds of conceits), *dev'-âti-deva* (god and more than a god), *atth'-attha* (ample of wealth), *kicca-kiccā* (duties of all kinds), *chatt'-âdhi-chatta* (umbrella over umbrella), *chidda-vi-chidda* (full of little holes i.e. torn asunder), etc.

Pk.: *aṅgam-aṅgam* (every part of the body), *kuṇtala-viṇtala* (magic and and witchcraft), *kallā-kallim* (every day), *khaṇḍā-khaṇḍī* (cutting into pieces), *jujjh'-âi-jujjha* (a great war), *mañc'-âi-mañca* (couch upon couch), *acchi-vi-acchi* (mutual attraction), *dūsamā-dūsamā* (extremely bad times), *payalā-payalā* (sleep while walking), etc.

These compounds can be used as simple nouns, *atth'-atthā, dūsamā-dūsamā, mān'-âti-māna*, etc., or can be used adverbially as usual with the addition of *-am.*

7.9 We can note that these Iterative compounds formed with nouns can have plural number as in *atth'-atthā, kicca-kiccā*, etc., or singular number as in *dūsamā-dūsamā, payalā-payalā, mān-âti-māna, dev'-âti-deva*, etc.

A substantive can simply repeat itself as in *dūsamā-dūsamā, kicca-kiccā*, etc., or the repeated substantive can be intervened by the Sandhi consonant *-m* as in *aṅgam-aṅga*, or by the prefixes[1] like *ati-, adhi-, vi-, ava-*, etc., e.g., *devâtideva, mānâtimāna, chattâdhichatta, rājâdhirāja, jujjhâijujjha, chidda-vi-chidda, chidd'-âva-chidda, acchi-vi-acchi*, etc.

7.10. Some of these compounds are formed in a peculiar way by adding *-ā* at the end of the initial member and *-ī* or *-i* at the end of the final one. e.g. *khaṇḍā-khaṇḍī, kallā-kallim*, etc.

These Iterative compounds bear a close resemblance to the peculiar type of Bahuvrīhi compounds designated as Vyatihāra Bahuvrīhis.[2]

As a matter of fact those Bahuvrīhis may as well be included in Iterative compounds ending in a singular number.

This addition of *ā* to the initial member and that of *ī* to the final one is very common with Iterative compounds in NIA languages, e.g.

Marāṭhī: *khecā-khecī* (a tumult in which each tries to drag the other), *ṭhecā-ṭhecī* (a very big crowd), *daḍapā-daḍapī* (attempts at hiding the secret), etc.

Gujarātī: *akaḍā-akaḍī* (rivalry), *khaṭā-khaṭī* (discord), *bolā-bolī* (dispute).

Hindī: *luṭā-luṭī* (plundering), etc.

Especially the intervention of *ā* is very common in all these languages, e.g.

[1] See Saddanīti 882, 883. [2] See V. 19.

Marāṭhī: *āṭapā-āṭapa* (finishing), *bharā-bhara* (quickly), etc.

Gujarātī: *caṭā-caṭa* (quickly).

Hindī: *garamā-garama* (quite hot).

7.11. Besides *ā* other vowels also can intervene the two repeated substantives or adjectives, e.g.

(i) *-e-* Pk.: *aḍḍh-e-aḍḍha* (nearly half).

It became more common in NIA languages, e.g.

Marāṭhī: *nimme-nim* (by halves).

Gujarātī: *khare-khara* (really).

(ii) *-o-* Pk.: *aḍḍh-o-kaḍḍha* (tug of war).

This *o-* can be explained as contracted form of *ava-*.

Intervention of *-o-* also became very common in NIA languages, e.g.

Marāṭhī: *kāno-kānī* (from ear to ear), *māgo-māga* (following closely) *rāto-rāta* (the very night), etc.

Gujarātī: *pāṭo-pāṭa* (one after the other), *hāḍo-hāḍa* (in every bone).

7.12 There is a type of Iterative compounds in which the whole substantive or adjective does not repeat itself as it is. Except for the initial syllable the other part is repeated as it is, but the initial syllable is substituted by some other syllable. This type of Iterative compounds can be described by the term jingle words,[1] where only the initial part of the compound has a significance and the latter part is a rhyming, echoing or jingle element. e.g.

Pk.: *kuntala-vintala* (magic and witch-craft), *alaṭṭa-palaṭṭa* (topsy turvy), *kailla-bailla* (an unharnessed bull), *kolā-hala* (uproar), *ḍhakkā-dhukka* (agitated), etc.

This type has become very very common during NIA stage.

Marāṭhī: In Marāṭhī the syllable *bi* is very common in the second member as a substitute for the initial syllable of the first member, e.g.

jādu-bidu (magic etc.), *nāraḷa-biraḷa* (coconut or some such thing), *veḍā-biḍā* (mad or something like that).

Besides *bi* other syllables also can be used, e.g.

pā.: *ulṭā-pālaṭa* (making the whole thing topsy turvy), *junā-pānā* (used and worn out), *khaṭa-paṭa* (strenuous efforts), etc.

bā: *ughaḍā-bāgaḍā* (naked).

ti: *vākaḍā-tikaḍā* (unproportionate).

Substitution of the consonant only with the vowel unchanged is met with in instances like following: e.g.

Pk.: *jhaḍa-ppaḍam* (quickly).

Mar.: *lapata-chapata* (secretly), *ramata-gamata* (playing and idling), *karma-dharma* (work), etc.

Guj.: Here also *bā* is very common. e.g. *śāka-bāka* (vegetable etc.), *nāreḷa-bāreḷa* (a coconut etc.).

Other syllables also can be used, e.g.

ti—*vāṅko-tiko* (unproportionate, deformed), *ramaka-jhamaka* (sportive), *jema-tema* (somehow), *navo-savo* (new or otherwise), etc.

1 For details see "Reduplicatives in Indo-Aryan" by Dr. KATRE, published in the *Bulletin of the Deccan College Research Institute*, Vol. I, pp. 60-70.

Hindī: *aba-tab* (occasionally), *āsa-pāsa* (nearby), *jalā-balā* (passionate), *naṭ-khaṭ* (naughty), etc.

In the above illustrations the whole syllable is substituted by another syllable. We can also find instances where only the vowel of the initial syllable is substituted by another vowel. e.g.

Marāṭhī: *kāṭ-kuṭ* (crushing), *sāpha-suphi* (cleaning), *sāma-suma* (silence, absence of any movement), etc.

Gujarātī: *cup-cāpa* (silent), *suma-sāma* (silence), etc.

The Dvandva compounds formed with masculine and feminine forms of the same substantive also may be included in this type. e.g. *dāsi-dāsam*.

In such jingle words generally the initial member is more important, but in some cases the final may be more important. e.g. Marāṭhī: *iḍā-piḍā* (affliction).

7.13 A common type of these jingling Iterative compounds is that with the lengthening of the final vowel of the initial members, or in other words with *ā* added to the initial members. e.g.

Pā.: *holā-hala* and Pk.: *kolā-hala* (uproar).

Dvandva compounds with the two members involving contrast, like *kusalâkusala*, *katâkata*, *phalâphala*, etc. also may be included in this type of Iterative compounds.

7.14 Like a substantive, an adjective also can repeat itself to form an Iterative compound, e.g.

Pā.: *ajjhatt'-âjjhatta* (strictly personal), *ther'-ânu-therā* (all senior monks), *ākul'-âkula* (thoroughly confused), *abal'-âbala* (entirely foolish), *kolam-kola* (moving from family to family in saṁsāra), *khudd'-ânu-khudda* (insignificant), *bhaddehi-bhaddehi* (by the auspicious things), etc.

Pk.: *aḍḍh-e-aḍḍha* (cut into two), *kusal'-âi-kusala* (very clever), etc.

7.15 A past passive participle can repeat itself, e.g. *ullitt'-âvalitta* (besmeared), *āgat'-âgata* (passers by), *Buddh'-ânu-buddha* (Buddha after Buddha), *kaḍḍh-o-kaḍḍha* (tug of war), *añci-y-añci* (coming and going), etc.

7.16 Numerals also form Iterative compounds, e.g. *pañca-pañcehiṁ* (in groups of five each), *dasa-dasā* (groups of ten each), *satta-sattam* (to every group of seven), etc.

7.17 The repeated adjective i.e. simple adjectives, past passive participles or verbal adjectives and numerals can also be intervened by prepositions like *-ati-*, *-anu-*, *-ava-* (its contracted form *-o-*), by the vowel *-e-* and by the Sandhi consonants *-m-* and *-y-*.

7.18 Sometimes substantives and adjectives in their inflected forms also can be repeated, *daharāṇam-daharāṇam*, *bhaddehi-bhaddehi*, *aṅgam-aṅgam*, *devāo-devāo*, etc.

7.19 Prepositions also can form Governing compounds, e.g. *adho-adho* (down and down), *anu-anu* (closely behind), *uddham-uddham* (up and up), etc. These compounds always modify some action.

7.20. Adverbs also can repeat themselves, thus forming Iterative compounds, e.g. *antarā-antarā* (amidst), *puna-ppuna*, *puṇam-puṇam* (again and again),

param-param (successive), *pitthito-pitthito* (closely following), *juam-juam* (separately), etc.

7.21. At times inflected forms of verbs like *piba-piba*, *piu-piu* (Apabhraṁśa —I shall definitely drink), and gerunds like *gantūṇa-gantūṇa* (going again and again), *chivia-chivia* (touching again and again), etc. also can be repeated.

Vocatives, phrases and compounds also can repeat themselves, e.g. *kula-parivattaso-kula-parivattaso* (in due order of the family).

7.22. These Iterative compounds play an important role in the development of a language. They further combine with other words, thereby framing new words and thus adding to the vocabulary of a language. e.g. the compound *aṅga-aṅga* gives a word *aṅgāṅgībhāva*[1] (identification).

The adverbial compound *param-param* gives the word *param-parā* (succession, tradition), etc.

7.23. Iterative compounds are found in all stages of Indo-Aryan. The number of Iterative compounds is far greater in MIA than in OIA. The number has increased tremendously in NIA stage. e.g. Marāṭhī contains about 1500 of jingle words only to the exclusion of other Iterative compounds.

A growing language is always rich in Iterative compounds. The more free and elastic a language, the greater is the number of Iterative compounds in it.

CHAPTER VIII

SYNTACTICAL COMPOUNDS

8.1 In classifying compounds into various categories we take into account the relation existing between the two members of a compound. In a Dvandva compound the members are coordinate. In a Determinative compound the final member which is more important is determined by the initial one. In a Bahuvrīhi compound, both the members together point out to a third person or thing, qualified by the whole compound. In a Governing compound the initial indeclinable governs the final substantive or adjective. In an Iterative compound the same member is repeated.

But over and above all these categories there are some compounds, practically in every language, wherein none of the above mentioned relations exist between the two members. At the same time these words are to be looked upon as compounds, because of their peculiar use in composition. In composition we meet with two or more words, not connected by any definite relation, often going together. The compound, that they form, thus exists only because of their peculiar juxtaposition. Hence such compounds have been designated as Syntactical compounds by modern scholars[2] like Wackernagel and Macdonell.

1 This compound is existent in OIA also, but there the meaning is quite different. viz. the relation of the principal and the subordinate.

2 See W.122, 123, 124, GUILLEMEN Chapt. IX.

Traditional grammars[1] do not look upon these compounds as forming an independent category. Saddanīti refers to the category as compounds formed by dropping the indeclinable 'iti'. Pāṇini deals with such compounds along with Karmadhāraya samāsas, placing them under compounds of 'Mayūra-vyaṁsakādi' class.

In OIA we get many compounds of the type. In MIA we can meet with quite a large number of these Syntactical compounds.

8.2. The most common among these are those with different forms of the relative pronoun[2] *yad* (Pk.:-*jam*) as initial members.

e.g. Pā.: (1) *ye-vā-panaka* (belonging to something of the same kind, i.e. corresponding, reciprocal). This adjectival compound can be explained as coming from *yad-vā-pana* (whatever else there is).

(2) *ya-jjeṭṭha* (the senior-most) is an adjectival compound coming from *yo jeṭṭho* (He who is the senior-most).

(3) *yad-atthiya* (as much as necessary) comes from *yassa attho bhavati tad*.

(4) *ya-icchikam* (according to liking) is an adverbial campound from *yad* √*iccha*. In Sk. the compound has an altogether different meaning viz. accidental.

(5) *ye-bhuyyam* and *ye-bhuyyena* (mostly).

8.3. Here *ye* is the Magadhised form of *yad* and *bhuyya* an adjective of comparative degree. This compound has given rise to a new compound used as a substantive, viz. *ye-bhuyyasikā* (a vote of majority).

Pk.: (1) *jaṁ-kaya-su-kaya* (a person who can be won over by doing a little good turn towards him).

The compound should be dissolved as *jaṁ kayaṁ teṇa sukayo.*

(2) *jaṁ-picchiya* (one who loves whomsoever he sees). The explanation is-*jaṁ jaṁ picchai taṁ taṁ ṇehai ti jaṁpicchiya.*

(3) *jaṁ-pecchira-maggira* (one who begs to whomsoever he sees). The dissolution of the compound will be *jaṁ jaṁ pecchai taṁ taṁ maggai ti jaṁ pecchira-maggira.*

(4) *jaṁ-bhaṇaṁ-bhaṇa* (speaking whatever he likes). Meaning *jaṁ 'bhaṇāmi ti' maṇai taṁ bhaṇai ti jaṁbhaṇaṁ bhaṇa*. etc.

8.4 Personal pronouns[3] *aham* and *tumam* in various forms can stand as initial members of Syntactical compounds. e.g.

Pā: *aham-kāra* (egotism).

Pk: (1) *aham-ahamiā* (an acute longing to go forward) i.e. the state when everybody wants to surpass the other saying "*ahaṁ purato gamissāmi.*"

(2) *aham-inda* (a proud fellow) i.e. one who thinks himself to be as great as Indra.

(3) *tumaṁ-tumaṁ* (a state of mind caused by excitement) i.e. a state when a person gets excited and starts quarrelling with another person saying "*tumaṁ mūḍho.*"

8.5 The interrogative pronoun[4] *kim* in its various forms often occupies initial position in Syntactical compounds. e.g.

[1] See Saddanīti 685, Pāṇini II.i.72.
[2] Cf. W. 122, Renou 261.
[3] Cf. W. 123 b,c.
[4] Cf. W. 123 CB.

Pā: (1) *kiṁ-kara* (a servant), one who always asks "*kiṁ karavāṇi* (what should I do).

(2) *kim-purisa* (a wild man of the forest), etc.

Pk.: (1) *ko-jāgarī* (full moon night in Āśvina) when the goddess is supposed to move from house to house asking, "*ko jāgarti*" (who is keeping awake?).

(2) *kiṁ-kattavvayā* (baffled state of mind, wherein the thought is "*kiṁ kattavvaṁ mayā*" (what should I do). This has further given rise to a new compound. *kiṁ-kattavvayā-mūḍha* (at a loss to know what to do). Same is the meaning of the compound *kiṁ-kicca-jaḍa*.

(3) *kiṁ-vadanti* (a rumour), a news about which nobody is definite and asks the other *kiṁ* (what is the matter?)

8.6 Other pronouns also can be met with as initial members of Syntactical compounds e.g.

Pā.: (1) *aññad-attha-dasa* (one who sees the absolute seer).

(2) *aññad-atthu-abhinivesa* (one who is prepared to change his opinion saying "Allright let it be so."

(3) *idaṁ-atthiya* (proper) i.e. *idam eva attho jassa*.

(4) *idaṁ-sacc'-ābhinivesa* (adherence to one's dogmas) i.e. a state wherein one says "*idam eva saccaṁ*" this alone is the truth i.e. my views alone are correct.

Pk.: (1) *ayaṁ-sandhi* (an opportunist) i.e. one who promptly starts working saying "This is the proper moment for me to start my work."

(2) *āyaṁ-tama* (an ignorant person) i.e. one who says *ayaṁ tamo* (All this is darkness for me).

8.7. Verbs in their inflected forms also can occasionally stand as initial members of syntactical compounds. Here the forms of Imperative second person singular are very common.[1] e.g.

Pā: (1) *ehi-passika* (open to all) i.e. that about which one can say *ehi passa* (come and see).

(2) *ehi-sāgata-vādi* (a man of courtesy, a hospitable person), i.e. a person who always receives a guest with hospitality, saying *ehi sāgatam* (welcome).

(3) *ehi bhadantika* (one who accepts an invitation, i.e. one who deserves to be invited saying *ehi bhadanta* (Do come, Sir).

(4) *ehi-bhikkhu* (a wandering ascetic, who is welcomed by the people with the word *ehi*).

(5) *tiṭṭha-bhadantika* (one who bids the guest stay) saying "Stay on for a few days more."

8.8. Other inflected forms of verbs also can be found in initial members of Syntactical compounds, e.g.

Pā: (1) *asmi-māna* (pride) i.e. a state of mind wherein one always thinks in terms of oneself '*asmi*'.

(2) *ahosi-kamma* (an act whose *karma* has no longer any potential energy) i.e. as if it says *no hosi* (you shall not have a second birth).

(3) *atthi-kāya* (a technical term for a conglomoration).

[1] Cf. W. 124.

(4) *athinathi-vāda* (the Jain doctrine which says that the things are partly existent and partly non-existent).

Pk.: (1) *kāhīi-dāṇa* (a gift made with a hope of return) i.e. a gift which is given with the hope *so pi dāṇam kāhīi* (He also will give me something).

8.9. Adverbs like *yāva* (Pk. *jāva*) and *yathā* (Pk. *jahā*) also can be found in initial members of these compounds. e.g.

Pā.: (1) *yato-nidānaṁ* (because of which).

(2) *yāva-tajjani vinita* (led as long as kept under control).

(3) *a-kuto-bhaya* (having no fear from any quarters).

Pk.: (1) *a-kuo-bhaya* (fearless).

(2) *an-evaṁ-bhuta* (a wonder).

(3) *kahaṁ-kahā* (a story arousing passion or hatred).

8.10. Appearance of interjections is very common in initial members of these compounds. e.g.

Pā.: (1) *khalu-pacchā-bhattika* (a person who refuses food given to him after the normal time saying, *pacchā-bhattaṁ na khalu ghetabbaṁ*).

(2) *bho-vādi* (a brahmin proud of his birth, who addresses others with an air of superiority).

(3) *huhuṅka-jātika* (a brahmin, i.e. one who always grumbles, howsoever you give him).

(4) *hā-hā-kāra* (a tumult, a confusion), etc.

Pk.: (1) *ahe-vaṇa* (a dense forest wherein one cries *ahe* through fear.)

(2) *aho-dāṇa* (a wonderful gift, which is appreciated by those who are present with the expression *aho.*)

(3) *khalu-khitta* (a place where every necessary thing can be had, about which we can say *etaṁ khalu khittaṁ.* 'This is the proper place').

(4) *thu-thu-kkāra* (censure, i.e. saying "O fie upon you").

(5) *sāhu-kkāra* (praise, applause, when the on-lookers say *sāhu sāhu* (well done).

(6) *hā-rava* (an uproar).

8.11. Other indeclinables also can give Syntactical compounds e.g. (*a*) *iti* gives.

Pā.: (1) *iti-ha-āsa* (history i.e. which gives the actual account "So it had been").

(2) *iti-kāyabbayā* (process, i.e. so it should be done).

(3) *iti-ha-iti-ha* (gossip, about which everybody says "So they say."

(4) *iti-kirā* (hear-say i.e. about which people say *iti kila sūyai* (It is heard like that).

(5) *Iti-vuttaka* (name of the fourth book of Khuddaka-Nikāya, wherein every sūtra begins with the clause "*vuttam hi etaṁ bhagavatā.*")

Pk.: (1) *iti-ha-āsa* (history).

(2) *an-iti-ha* (a person of independent views i.e. one who is not prepared to say, "Alright, let it be so.")

(*b*) *alam* e.g.

Pk.: *alam-ala-vasaha* (a mighty bull who makes others say "Enough now" or "Oh he is capable of doing anything.")

Pā.: *alam-pateyyā* (a girl ripe for marriage).

(*c*) *uppaca-nipaca, ucca-avaca* etc.

(*d*) gerunds like *gantum-paccāgayā* (a type of alms-round in which the monk is to come back a few steps after going forward for a particular distance), etc.

8.12. There are some combinations of words—in most of the cases nouns—which are made to give some peculiar meanings because of some earlier associations. As they give these particular meanings only because of these associations, we can classify them under Syntactical compounds. e.g.

Pk.: *kāka-tālijja* (coincidence). The origin of the term might have been an earlier incidence, when a crow must have been taken to be responsible for felling a leaf or a fruit of a palm tree, simply because of the coincidence that it happened to fall the very moment the crow sat on it. This compound is found in OIA also as *kāka-tālīya*. In Marāṭhī the earlier incidence is referred to in the proverb *kāvaḷā basāyalā āṇi ḍahāḷī moḍāyalā ekaca veḷa ālī* (The branch broke down i.e. fell down the very moment the crow sat on it).

Such terms were later generalized and called technically as ***naya*** in OIA e.g. coincidence was referred to as *kākatālīya-naya.*

(2) *kuṇḍa-badara-naya* (mutual interdependence). The origin of this ***naya*** is a story as follows: A gardener was once asked, "Where is the Badara tree?" "Near the pot." "And where is the pot?" inquired the owner of the garden. "O just near the Badara tree" was the reply. "May I know where the two are?" asked the owner again, and the gardener promptly replied, "Near each other, Sir."

Thus various ***naya*** like *śvaśrūrnirgaccha-naya* etc. can be included in Syntactical compounds.

8.13. Phrases also can stand as initial members of Syntactical compounds. Some of the compounds already referred to in the foregoing sections have phrases as initial members. e.g. ***idaṁ-sacca-abhinivesa, ehi-sāgata-vādi,*** etc.

8.14. These Syntactical compounds are peculiar to each language. i.e. a Syntactical compound found in one language may not be existing in another language. A Syntactical compound found in OIA may be absent in MIA e.g. ***ye-yajāmaha, aham-śreyasi*** etc. The reverse of this also is possible e.g. ***alām-ala-vasaha, ye-bhuyyasikā, jam-pecchira-maggira,*** etc.

There can be some of these compounds which are common to many languages. e.g. ***iti-ha-āsa*** is found is OIA, MIA and NIA languages also, or to be more correct it has been inherited from OIA by MIA and NIA languages, since the grammatical form ***āsa*** is peculiarly OIA.

CHAPTER IX

LENGTHY COMPOUNDS

9.1. So far compounds mostly with two members only have been discussed, but the compounds that we find in literature are generally lengthy compounds consisting of more than two members.

9.2. It will be interesting to study the history of such lengthy compounds in OIA and MIA languages.

OIA: As we have already seen compounds are existent right from Ṛgvedic period. Compounds in the Vedas are generally consisting of two members only, and rarely of three members. Same is the case with Brāhmaṇa literature.

In Upaniṣads compounds with three members are more numerous than in Vedas and Brāhmaṇas. In Sūtra literature which aims at brevity lengthy compounds became more common, since they helped towards economy of words. But the period when these lengthy compounds became more popular is that which is known as the classical period in Sanskrit literature. The poets and prose-writers belonging to this period took a peculiar delight in embellishing their writings with numerous figures of speech and with lengthy compounds, running over lines and pages together.

This was more commonly the case with prose-writings like Ākhyānas and Campūs. The well-known *Kādambarī* of Bāṇa is a good illustration in point. How popular lengthy compounds were in this period, can be inferred from the fact that Daṇḍin (6th cent. A.D.) framed the rule in his *Kāvyādarśa*: *ojas samāsabhūyastvam etad gadyasya jīvitam.*

This influence of the classical period remained permanently on Sanskrit prose literature through all the later periods.

9.3. The history of lengthy compounds in MIA is just parallel to that of the lengthy compounds in OIA as discussed in the above section. Compounds are existent even in the oldest texts and in early inscriptions. Here also we can note that the early religious texts like Pāli: the three Piṭakas, Mahā-parinibbāṇa-sutta, jātaka tales, etc. Prākrita: Āyāraṅga sutta, Uttarājjhayaṇa sutta, Prākrit Dhammapada etc., and early inscriptions like the edicts of Aśoka and coins of Gupta kings, contain short compounds with two members only, the appearance of compounds with three members is rather uncommon and compounds lengthier than these are sporadic.

But MIA literature belonging to later periods shows a definite change in this respect, e.g.

Pāli: (1) a short passage taken from Visuddhimagga[1] of Buddhaghoṣa (5th cent. A.D.) contains two compounds with three members and one with four members.

In later religious texts like Petavatthu[2] and Mahāvaṁsa the number of compounds with more than two members has been increased.

[1] See Introduction, pp. 37–38 [2] See Introduction p. 38.

In non-religious texts of the still later period i.e. those belonging to a period later than 10th cent. A.D. lengthy compounds are numerous.

Prākrit: (1) One stanza from Gāthāsaptaśatī[1] by Hāla or Sātavāhana (4th cent. A.D.) contains one compound with six members.

(2) A prose passage from Samarāiccakahā[2] by Haribhadra (8th cent. A.D.) contains two compounds with 8 members, two with seven members and eight with six members.

(3) A stanza from Karpūramañjarī by Rājaśekhara[3] (10th cent. A.D.) contains one compound with eight members.

(4) An extract taken from Mahāpurāṇa[4] of Puṣpadanta (11th cent. A.D.) has one compound consisting of 10 members, one of 8 members and four consisting of seven members.

(5) An extract from Kumārapālapaḍibodha[5] by Somaprabha (12th cent. A.D.) contains two compounds with seven members and numerous compounds with four members.

It can thus be noticed that lengthy compounds have become very common and popular in MIA after 4th cent. A.D. MIA literature after 7th cent. i.e. after Daṇḍin and Bāṇa, has taken a particular fancy for very lengthy compounds. The influence of the classical period in OIA is thus obvious on MIA literature belonging to the same period.

9.4. In the material collected from the dictionaries very few lengthy compounds are available, only those with some peculiar meaning being included therein.

9.5. If a negative particle is to be treated as an independent member—as it should be from strictly grammatical point of view—we can get quite a large number of compounds with more than two members in dictionaries also e.g.

Pā: *a-kata-yūsa* (natural juice), *a-kata-ññu* (ungrateful), *a-katham-kathi* (free from doubt), *a-kiriya-rūva* (improper), *a-gati-gamana* (following a wrong course), *a-guru-kula-vāsika* (one who has not dwelt in the teacher's house), *a-cava-nabuddhi*, (not subject to rebirth) *a-takka-gāha* (choosing without reasoning), *a-dinn'-ādāyi* (a thief), *a-dhamma-kāra* (injustice), *an-añña-dheyya* (faithful), *an-antara-geha-vāsi* (a neighbour), *an-upacita-kusala-sambhāra* (one who has not heaped up the supply of meritorious deeds), etc.

Pk: *a-iṭṭha-puvva* (not seen before), *i-ira-āhā* (lightning), *a-kāma-ṇijjarā* (destruction of karma by absence of desire), *a-gamma-gāmi* (enjoying with another's wife), *a-cakkhu-daṁsaṇa* (seeing with mental power), *aṇ-aṇṇa-maṇasa* (with a concentrated mind), *aṇ-āi-nihaṇa* (eternal), *a-datt'-ādāṇa-veramaṇa* (abstention from theft), *a-dhamma-buddhi* (having a tendency towards sin), etc.

9.6. The meaning that is given by such a compound, beginning with a negative particle, depends upon the way we dissolve it; or to put it in other words such a compound can belong to different categories, according to the manner we dissolve it.

(a) In many cases the compound can be divided into two parts, the negative particle forming one part and the rest of the compound the other.

1. See Introduction, p. 42. 2 See Introduction, pp. 43–44. 3 See Introduction, pp. 42–43. 4 See Introduction, pp. 44–45. 5 See Introduction, pp. 45–46.

e.g. Pā.: *a-kata-ññu*, *a-guru-kula-vāsika*, *an-upacita-kusala-sambhāra*, etc.
Pk.: *a-iṭṭha-puvva*, *aṇ-āi-nihaṇa*, etc.

In such cases the meaning of the rest of the compound is negatived by the negative particle, and the compound belongs to either Negative Determinative or Negative Bahuvrīhi type.

(b) In some cases the negative particle is connected with the immediately following member only, and the two together are then connected with the rest of the compound.

e.g. Pā.: *a-gati-gamana*, *a-takka-gāha*, *a-diṇṇ'-ādāyi*, etc.
Pk.: *a-kāma-ṇijjarā*, *a-gamma-gāmi*, *a-cakkhu-daṁsaṇa*, etc.

In such cases the compounds are not negative, but can belong to any category.

(c) If the compound consists of more than three members the negative particle can form a compound with all members excepting the final one and then this compound may be connected with the final member. e.g.

Pā.: *an-antara-geha-vāsi*.
Pk.: *a-datt'-ādāṇa-veramaṇa*.

But here also we can notice that the negative particle as such is connected with the immediately following member only, the two then joining with the third member and then the compound being connected to the final member. This class, therefore, is not different from (b).

Because of these types one and the same compound can belong to different categories according to its dissolution. e.g.

Pā.: *a-kata-ññu*. If this compound belongs to (a) type, the compound means 'ungrateful' and belongs to Negative Determinative type, but if the same compound belongs to (b) type, it means 'knowing the uncreated' and thus belongs to Upapada Tatpuruṣa category.

Similarly Pk.: *a-cakkhu-daṁsaṇa*. If it belongs to (a) type it means 'that which cannot be seen with an eye', and belongs to Negative Bahuvrīhi type, but the same, if belonging to (b) type means 'seeing with mental eye,' the compound now belonging to Instrumental Tatpuruṣa type.

9.7. Other lengthy compounds.

A lengthy compound is a combination of two or more compounds, in which one compound is principal, others being subordinate to it. The whole compound belongs to that category, to which belongs the principal compound.

In dissolving a lengthy compound we have to start from the other end, thus dissolving the principal compound last, e.g.

(1) *ān-apāna-pajjati* (the capacity to inhale and exhale), *āno ya apāno ya ānapānā* (Dv) *tessiṁ pajjatti ānapāna-pajjatti* (Gen. Tp.).

(2) *aja-vata-go-vatā* (ascetics living as goats and cows), *ajassa vataṁ iva vataṁ jesiṁ te ajavatā* (Bah.), *gavassa vataṁ iva vataṁ jesiṁ te go-vatā* (Bah.) *ajavatā ca govatā ca ajavata-govatā* (Dv.).

9.8. Some lengthy compounds are capable of more than one dissolution; and the context alone can guide us in this respect.

9.9. Since the principal compound can belong to any category, a lengthy compound can belong to any category. But an analytical study of lengthy compounds shows that most of them belong to Bahuvrīhi type. e.g Mahāpurāṇa LXXII 1 is describing puppha (ka) vimāṇa, the aerial car in which Rāvaṇa flew with the intention of kidnapping Sītā. This passage contains 19 compounds consisting of more than two members. Out of these 9 are Bahuvrīhi compounds.

Similarly in the passage describing the bed chamber of Nayaṇāvalī in Samarāiccakahā we meet with 18 compounds with more than two members, out of which 15 belong to the category of Bahuvrīhi compounds.

The reason for this is obvious. Lengthy compounds are generally found in compositions belonging to the ornate style, characteristic of the classical period. Here also these compounds are utilised while describing a person, a place or an entity. The compounds used for this purpose are naturally adjectival. Hence most of the lengthy compounds are Bahuvrīhi compunds or secondary adjectival compounds, as they have been called by Macdonell. That is also the reason why Saddanīti deals with such lengthy Bahuvrīhi compounds under sūtra No. 708, referring to these compounds as *Dvandva-Karmadhāraya-gabbhe tulyādhikaraṇabahubbihayo.*

9.10 A feature worth being noted about these lengthy compounds in MIA is that they many a time do not abide by the rules, regarding the order of the members, as laid down in OIA grammars.[1]

e.g. (1) *tāray'-āūriy'-āyāsa-saṁkāsa-baddh'-ujjala'-ullovaya* (having a bright cloth-canopy resembling the sky scattered over the stars). (Mahāpurāṇa LXXII 1).

In OIA the order of the compounds would have been as follows:—

(1) *buddha-tārak'-āpūrit'-ākāśa-saṅkāś-ojvala-candropaka*

(2) *māṇikka-sammukka-jambukkayam* (with the clusters of rubies hanging down). (M.P. LXXII.1).

The OIA form of the compound would be *sanmukta-māṇikya-stabaka.*

(3) *viiṇṇa-maṇi-rayaṇa-maṁgala-paḍīva-saṇāha* (possessed of auspicious lamps decked with gems and jewels). (Sam.Kahā.p.239).

According to OIA rules it should be: *maṇi-ratna-vikīrṇa-maṅgala-pradīpa-sanātha.*

(4) *apphāliya-vasuha-dīha-laṁgūla* (Who lashed the ground with his long tail) (Agaḍadatto 249).

The proper order should have been *dīha-laṁgūla-apphāliya-vasuha* or *vasuha'-apphāliya-dīha-laṁgūla*

(5) *aṁjana-loma-sadisa* (with hair dark as collyrium).

The proper order of the members should have been *aṁjana-sadisa-loma.*

(6) *an-attha-pada-kovida* (unskilled in meaning and words).

The proper order should have been *attha-pad'-akovida.*

Thus numerous more illustrations proving the fact that the order of the members is immaterial in lengthy compounds in MIA can be pointed out.

[1] For details see Introduction, p. 38.

CHAPTER X

SANDHI IN COMPOUNDS

10.1. The rules of sandhi as working elsewhere in composition are generally applicable in the case of compounds also; but at times a sandhi in compounds is a bit different from that in ordinary composition.

For the sake of convenience this sandhi can be dealt with under four heads:

(A) Vowel sandhi i.e. sandhi of the final vowel of the initial member of a compound, with the initial vowel of the second member.

(B) Change of the final vowel of the first member followed by initial consonant of the second member.

(C) Sandhi of the final consonant of the first member with the initial vowel of the second member.

(D) Sandhi of the final consonant of the first member with the initial consonant of the second member.

Sandhi in Pāli

10.2 (A) *Vowel Sandhi.*[1]

(i) The general[2] rule for vowel sandhis is as follows:

If the second member of a compound begins with a vowel, the final vowel of the initial member is simply elided.

e.g. *dibba-aṅgada=dibbaṅgada* (celestial bracelet), *accha-udakikā=acchudakikā* (a river with clear water), *avijjā-anusaya=avijjanusaya* (disposition towards ignorance), *ajā-eḷakā=ajeḷakā* (goats and sheep), *adhi-itthi=adhitthi* (concerning ladies), *akkhi-āñjana=akkhañjana* (an ointment for eye), *āveṇī-uposatha=āveṇuposatha* (a special fast), *ūru-atthika=ūratthika* (the thigh-bone), *bahu-ummiya=bahummiya* (with many waves), etc.

(ii) In some compounds we find that such elision does not take place, but the final vowel of the first member is assimilated[3] to the initial one of the following member, just as in Sanskrit.

(1) If the vowels are alike they are lengthened. e.g. *añjana-akkhika=añjanâkkhika* (one who has put collyrium in the eyes), *tiṇa-agāra=tiṇâgāra* (a house covered with grass), *vikata-ānana=vikatânana* (with a repulsive face), *bahu-udaka=bahûdaka* (with much water), *su-uju=sûju* (upright), etc.

(2) In other cases *a* or *ā+i* gives *e*, and *a* or *ā+u* gives *o*, just as in Sanskrit. e.g. *jina-īrita=jinerita* (uttered by Jina), *rāja-isi=rājesi* (the royal sage), *accha-udaka=acchodaka* (with clear water), etc.

(3) The first member ending in *-i* has the final *-i* changed[4] to *-y* if followed by unlike vowels. e.g. *aggi-agāra=aggyagāra* (a house where fire is kept), *abhi-āgata=abhyāgata* (a guest), *pāṇi-aṅga=pāṇyaṅga* (a hand), *ati-aṅkusa=accaṅkusa*[5]

[1] See GEIGER § 67. Saddanīti 30 to 33. [2] See Saddanīti 30.
[3] Cf. Saddanīti 34. [4] Cf. Saddanīti 51. [5] Cf. Saddanīti 46.

(beyond the goad, unchecked), *adhi-akkha=ajjhakkha*[1] (a superintendent), *abhi-antara=abbhantara*[2] (internal), *pati-akkhaṁ=paccakkhaṁ*[3] (in the very presence).

The change *atyaṅkuśa* to *accaṅkusa*, *adhyakṣa* to *ajjhakkha*, *abhyantara* to *abbhantara* etc. is due to the rules of Phonology.

(4) In the same way *-u* is changed[4] to *-v*, e.g. *anu-akkharam = anvakkharam* (literally), *anu-ahaṁ=anvahaṁ* (daily), *su-āgata=svāgata* (welcome), etc.

(5) *-o* is changed to *-ava*, e.g. *go-assā=gavāssā* (cattle and horses).

(6) The sandhi like *añña-añña=aññoñña* (each other) is due to the inheritance of such compounds from OIA.

(iii) In some exceptional cases the sandhi is formed neither according to Pāli sandhi rules as given in (i), nor according to Sanskrit sandhi rules as given in (ii), but in quite a different manner, i.e. instead of eliding the final vowel of the initial member, the initial one of the second member is elided.[5] e.g. *bahu-itthika=bahutthika* (having many women), *dvi-aha=dviha* (two days), *cakkhu-indriyam=cakkhundriyam* (the organ of sight), etc.

In some compounds the final vowel of the initial member is lengthened in such cases. e.g. *vi-ati-kkama=vītikkama* (transgression), *di-āpa=dīpa* (an island), *anu-āpa=anūpa* (marshy) as in *anūpa-khetta* (marshy land).

The compounds *dīpa* and *anūba* are existent in OIA and in Prākṛta also.

(iv) In some compounds we find that no sandhi takes place between the final vowel of the first member and the initial one of the second member. i.e. a hitatus is allowed between the two vowels.[5] This feature is characteristic of Prākṛta, but in Pāli also we get a few illustrations of the type. e.g. *ati-uggata* (too lofty), *ati-uttama* (excellent), *ati-ussure* (too early in the morning), *anto-aggi* (indoor fire), *akkhi-añjana* (an ointment for eye), etc.

(v) There are some compounds in which sandhi between the two vowels takes place in a way peculiar[6] to Pāli only. e.g. *aṅga-m-aṅga* (every limb), *agga-m-agga* (the best of each sort), *samana-m-acala* (the mountain in the form of an ascetic), *atta-d-attha* (one's own welfare), *añña-d-attha* (another object), *satthu-d-anvaya* (a successor of the master), *sambojhi-y-aṅga* (the constituent of knowledge), *aggi-y-āyayaṇa* (the fire temple), *catu-r-aṁsa* (having four corners), *cha-l-abhiñña* (having six-fold knowledge), *du-v-aṅgika* (two-fold), etc.

In the case of the above compounds the vowels have not entered into assimilation with each other, nor are they standing independently, but they have taken in between some additional consonants like, *-m-*, *-y-*, *-d-*, *-r-*, *-l-*, *-v-* etc., which are therefore known as sandhi consonants in Pāli.

Out of these *-d-* can be traced back to OIA as it is found in words like *anyadīya*, *anyadāśā*, *anyadartha*, etc. *-r-* as in *caturaṁsa* is due to the inheritance of these compounds from OIA. *chalabhiñña* is phonologically derived from *ṣaḍabhijña* in OIA.

(vi) In a few compounds abnormal sandhi has taken place. e.g.

(1) *ati-appa=attyappa* (very few).

In OIA the sandhi will be *atyalpa*. Its Pāli form will be *accappa*, as is

[1] Cf. Saddanīti 58. [2] Cf. Saddanīti 57. [3] See Saddanīti 44.
[4] See Saddanīti 31. [5] See Saddanīti 63. [6] See Saddanīti 56.

found normally in Pāli composition. This particular compound is due to a confusion between the two. The change of *-i* to *-y* is taken from OIA and *t* is doubled on the analogy of the doubling of *c* in *accappa*.

(2) *ati-icchā*=*atricchā* (greed).

The word is found in jātaka tales viz. J. II. 231. The adjective formed from it viz. *atriccha* is used in J. III. 206, IV. 5 and Vibhaṅgakathā, 472.

The duplicate of *atriccha* viz. *atricchatā* also is met with in J. III 222, 223, and in Vibhaṅgakathā 472.

The word *atricchā* is further employed in forming compounds like *atricch'-atilobha* (exceeding greed), *atricch'-abhibhūta* (overcome by greed), *atriccha-niggaha* (subduing of greediness), *atricchā-hata* (doomed to desires).

According to P.T.S. Dictionary this cannot be an instance of vowel sandhi as there the word is derived from *a-tṛpsyā* (greed).

TRENCKNER's dictionary derives it from *ati-icchā*. The same etymology is suggested by Buddhist religious texts like Vibhaṅgakathā: *atīcca icchatī ti atricha tassa bhāvo atricchatā*.

Jātakas derive it from *atra*+*iccha: atra atra icchanto parato parato lābhaṁ patthento.*

The change of *-i* to *-r* is difficult to be explained in this case. *-r-* is no doubt used as a sandhi consonant in Pāli; but as a sandhi consonant it should have formed the compound as *atiricchā*. *Atiricchā* may be a confused form of *atiricchā*.

There is another compound word which does not come under vowel sandhi, but which may be mentioned along with this word, as there *-r* is substituted for *-t*. viz. *atra-jo* (a son) which is found in a few places in religious texts like Jātaka tales, Mahāvaṁsa, etc. About this compound TRENCKNER's dictionary suggests that it might be a wrong reading for *atta-ja*, influenced by instances like *khetta-ja*, because in Saddanīti 76, words like *atra-jo*, *khetra-jo*, *gotra-bhū* etc. are mentioned together.

10.3. (B) Change of a vowel followed by a consonant

This section does not belong to sandhi proper, for we cannot refer to this change as a sandhi. However, for convenience these changes are dealt with in the following lines:

(i) The final vowel is often lengthened.[1]

e.g. *pa-vacana*=*pāvacana* (discourse), *samma-sambudha*=*sammāsambudha* (well enlightened), *raja-patha*=*rajāpatha* (a dusty place).

(ii) Reverse[2] is the case with compounds like the following: *miccha-kāra* (untruth), *Gaṅga-sota* (flow of the river Gaṅgā),[3] *dāsi-putta*[3] (an abusive term), *kadali*[3]*-phala* (a plantain), *sassu*[3]*-deva* (worshipping the mother-in-law as a god).

(iii) substantives ending in *-a* standing as initial members of compounds at times[4] end in*-o*. e.g.

ayo-ghana (a sledge hammer), *tapo-kamma* (penance), *tejo-kasiṇa* (contemplation of fire), etc.

(iv) The word *jāti* sometimes changes to the assimilated form *jacca*[5] even

[1] Cf. Saddanīti 64. [2] Cf. Saddanīti 65. [3] See I.8.
[4] See I.10 [5] See Saddanīti 125

before consonants, on the analogy of the same change when followed by a vowel e.g. *jacca-badhira* (deaf from birth), *jacca-maṇi* (a precious gem), etc.

Similarly the preposition *adhi-* appears as *ajjha*[1] even before consonants in a few compounds like *ajjhasaddam* (with reference to noise).

(v) The changes like that of *putha-*[2] to *puthu* as in *puthu-janā* (common people), *-chada*[3] *to- chadā* in *vivata-chadā* (with the lid removed), etc. have also been dealt with in Saddanīti in the section dealing with sandhi.

(vi) The changes that the initial vowel of the initial member of a compound undergoes, may as well be enumerated along with these changes. e.g.

The initial *a-* of a few prepositions like *api* can optionally be dropped e.g. *pi-dhāna* (shutting).

The preposition *ava-* appears in its contracted[4] form *o-* in a few cases. e.g. *o-hita-sota* (with attentive ears).

The preposition *anu-* appears in its lengthened form *ānu* in some compounds like *ānu-pubbam* (successively, regularly).

The substantive *udaka* also has the initial *u-* sometimes changed[5] to *o* e.g. *odak'-antika* (a place near water).

In many cases such lengthening and shortening is due to the exigencies of metre.[6]

10.4. As no vocable in Pāli ends in a consonant, the question of consonantal sandhi should not at all arise in the case of compounds. Even so we meet with such sandhis in a few compounds.

(C) Sandhi of a consonant with a vowel.

In a few compounds the final consonant of the initial member simply joins with the initial vowel of the second member.[7] e.g. *dig-ambara=digambara* (a Jain ascetic).

In case of the prefixes *dus-* and *nis-* the final *-s* changes to *-r* as in OIA, and then joins with the following vowel.

e.g. *dus-āgata* = *durāgata* (difficult).
dus-ikkha = *durikkha* (difficult to look at).
nis-āmaya=*nirāmaya* (healthy).
nis-ujjoga = *nirujjoga* (idle), etc.

10.5. (D) Sandhi of one consonant with another.

As already said such sandhis are not expected in Pāli, because of the absence of vocables ending in consonants. However a few instances of this type of sandhi also are available. e.g.

vana-ppati (a forest-tree), *vaya-ppatta* (come of age), *vāk-karaṇa* (speech), *khup-pipāsā* (hunger and thirst).

Thus if the same consonant is repeated it naturally doubles itself.

If the consonants are dissimilar, there are detailed rules for the changes that they undergo.

If the initial member ends in *-as* it joins with a non-sonant consonant as

1 See Saddanīti 132.
2 See Saddanīti 129, I.
3 See Saddanīti 176, V.
4 See Saddanīti 126.
5 Cf. Saddanīti 172.
6 Cf. Saddanīti 71, 158.
7 Cf. Saddanīti 28.

it is in OIA. In Pāli, due to the rules of phonology, *-s* is dropped and there is gemination of the following consonant i.e. the initial consonant of the second member.

GEIGER refers to such sandhis as being formed just as in Sanskrit; but the phenomenon can more correctly be explained by saying that these compounds have been inherited from Sanskrit, with the normal phonological changes.

Along with these sandhis some more consonantal sandhis can also be enumerated. e.g. *-m* in the pronouns *yam, tam, etam* is changed[1] to *-d* when these pronouns occupy initial positions in compounds. e.g.

yam-anantaram=*yadanantaram* (after which).

tam-anantaram = *tadanantaram* (after that).

etam-attham = *etadattham* (for the sake of this), etc.

We can point out to these compounds also as being inherited from Sanskrit.

But the *-m* in these pronouns changes to *-ā* when the final member is *rūpa* or *risa* < OIA *dṛśa*. e.g.

etā-rūpa (of this nature), *tā-risa* (like that), etc.

The prefix *sam-* is changed to *sā* in some compounds like *sā-rāga* (passionate), *sā-ratta* (full of affection), etc.

Sandhi in Prākṛta

10.6. Vowel Sandhi

Sandhi rules in Prākṛta differ to a great extent from those in OIA. Since in Prākṛta there is a tendency towards simplification and softening of words, consonants in a word—initial, final or medial—are often elided. After dropping consonants like that two vowels can stand separately side by side i.e., Hiatus caused by dropping the intervocal consonant often remains. Hence in compounds also the final vowel of the initial member and the initial vowel of the second member very often stand side by side without joining with each other. e.g. *a-icchā* (not the desire for giving), *keli-āra* (a jolly person), *khe-ara* (a bird), *a-ira-āhā* (lightning), *a-ulīna* (belonging to a low family), *ali-ula* (a swarm of bees), *ā-amba* (reddish), *Inda-ji* (Rāvaṇa's son), *kā-urisa* (a bad person), *kaya-uṇṇa* (a meritorious person), *giri-aḍī* (a mountain river), *ji-appa* (self controlled), *go-ula* (a cowpen), etc.

On the analogy of such compounds, we meet with other compounds also where no sandhi takes place between the final vowel of the first member and the beginning vowel of the second member. As already mentioned this feature is characteristic of Prākṛta languages. e.g. *ai-uṇha* (too hot), *uda-ulla* (wet with water), *paḍi-Inda* (an equal of Indra), *paḍi-uvayāra*, etc.

10.7. Even in Prākṛta we can meet with vowel sandhis, following the rules of OIA sandhi, in some compounds.

(i) The like vowels may join together leading to the lengthening of the vowel. e.g. *gaya-ari*=*gayâri* (a lion), *husa-asaṇa*=*huâsaṇa* (the fire), *ahi-īsara* = *ahîsara* (the great god), *kamala-āgara*=*kamalâgara* (a lotus grove).

[1] See Saddanīti 144. [2] See Saddanīti 155.

(ii) As in Sanskrit the final vowel of the initial member may be assimilated to the initial one of the following member.

(1) Thus *a* or *ā* + *i* or *ī* can give *e*.

jakkha-isa=*jakkhesa* (the lord of Yakṣas), *āṇā-īsara*=*āṇesara* (a commanding officer), *diṇa-īsa*=*diṇesa* (the sun).

(2) *a* or *ā*+*u* or *ū* can give *o*. e.g. *ūṇa-ūariā*=*ūṇôariā* (eating less than required, a type of penance), *khaya-uvasama*=*khayovasama* (destruction and pacification), *khāra-udā*=*khārodā* (name of a river), *lavaṇa-uda*=*lavaṇoda* (the ocean), *lamba-udara*=*lambodara* (Gaṇapati).

(3) *-i* and *-ī* can change to *-y* when followed by a member beginning with a dissimilar vowel, just as in Sanskrit. But as the conjunct consonant *-tya* is not allowed in Prākṛta it undergoes phonological changes.

e.g. *ati-ukkaḍa*=*accukaḍa* (very fierce), *adhi-abpa*=*ajjhappa* (concerning the soul), *abhi-antara* = *abbhantara* (internal), *jāti-andha*=*jaccandha* (blind from birth), *jāti-āsa*=*jaccāsa* (a horse belonging to the best species), *paṭi-anīka* = *paccanīka* (a rival).

(4) *-u* and *-ū* can change to *-v*, and may undergo further changes because of the rules of phonology. e.g. *bahu-āgama*=*babbhāgama* (versatile).

(5) The final *-o* can change to *-ava* if followed by an unlike vowel, e.g. *gav'-akkha* (a window).

10.8. In some Prākṛta compounds the MIA sandhi rule is followed i.e. the final vowel of the initial member is elided if the second member begins with a vowel.

e.g. *ai-indiya* =*aindiya* (supersensual).
ahi-inda =*ahinda* (king of serpents).
aṇṇa-aṇṇa =*aṇṇaṇṇa* (one another).
icchā-aṇuloma =*icchaṇuloma* (according to the wish).
eṇa-aṁka =*eṇaṁka* (the moon).
kumbha-ubbhava =*kumbhubbhava* (the sage Agastya).
desa-antaria =*desantaria* (a foreigner).
phāsa-indiya =*phāsindiya* (the sense of touch).
māā-indajāla =*māindajāla* (deceit, worldly life).
vijjā-atthi =*vijjatthi* (a student).
kula-iṁgāla =*kuliṁgāla* (a blot on the family), etc.

Thus in case of vowel sandhi we can note that there is no fixed rule.[1] Sometimes the final vowel of the initial member and the initial one of the second member stand side by side; sometimes the sandhi takes place as in OIA, while in some cases MIA sandhi rule is followed, i.e. the final vowel of the initial member is elided.

10.9. Changes in a vowel followed by a consonant.

(i) As in Pāli the final vowel of the initial member of a compound is often shortened. e.g.

ahā-chanda =*ahachanda* (whimsical).
micchā-kāra=*micchakāra* (falsehood), etc.

[1] Cf. Hemachandra VIII. i.5 to 10.

tiṇṭā-sālā = *tiṇṭasālā* (a gambling hall).

Gaṁgā-soa = *Gaṁga-soa* (flow of the river Gaṅgā), etc.

(ii) In a few compounds the final *-a* of some substantives is changed to *-o.* e.g.

ao-ghaṇa (an iron sledge), *pao-hara* (a cloud), *maṇo-jja* (charming), *mano-bhava* (cupid), etc.

It can be noted that in all these cases the consonants belong to the sonant type. The compounds have been inherited from OIA, with the usual changes, as necessitated by Phonology.

10.10. Consonantal Sandhi.

Just as in Pāli in Prākṛta also a vocable ending in a consonant does not exist, but even then we meet with a few Prākṛta compounds wherein consonantal sandhi has taken place.

(A) Sandhi of the final consonant of the initial member with the initial vowel of the second member.

In such cases the consonant simply joins with the following vowel. e.g. *dig-aṁbara* = *digambara* (Jain ascetic).

But the examples of this type are very scanty, as Prākṛta has always a tendency towards dropping the intervocal consonants. e.g. *dus-āroha* often remains as *duāroha.*

In some cases *-s* is changed to *-r* as in Sanskrit. e.g. *duravagāha* (difficult to understand), *duruttara* (non-plused), *nirantara* (always), *niruvama* (matchless), *niravasesa* (the whole), etc.

(B) The sandhi consonants are utilised in a few compounds.

e.g. *aṁga-m-aṁga* (every limb), *aṇṇa-m-aṇṇa* (one another), *aṇu-m-thūla* (small and big), *sa-ḍ-aṁga* (the six Vedāṅgas), etc.

But here also we cannot say that *-m-* is *aṁgam-aṁga* and *aṇṇam-aṇṇa* can be looked upon as the *-am* of accusative. *Saḍ-aṁga* is a compound inherited from Sanskrit viz. *ṣaḍanga* with the phonological change of *ṣa* to *sa.*

(C) Sandhi of the final consonant of the first member with the initial consonant of the second member. e.g.

ut-kaṇṇa = *ukkaṇṇa* (with attentive ears), *ut-paha* = *uppaha* (wrong course), *ut-saṁkhalaa* = *ussaṁkhalaa* (unfettered), *khup-pivāsā* = *khuppivāsā* (hunger and thirst).

Similarly are formed the following sandhis, *chaccaraṇa* (a bee), *chammuha* (Kārtikeya), *jivammutta* (attaining salvation while living), *jaraggava* (an old bull), *ṇikkaṁcana* (without any gold), *ṇikkamma* (salvation), *ṇiṇṇāra* (one who has come out of a city), *dikkari* (a quarter elephant), *duggandhi* (giving a bad smell), *dummuha* (a monkey), *dhaṇuddhara* (an archer), *vaṇapphai* (a forest tree), etc.

All such compounds with consonantal sandhis clearly indicate their inheritance from OIA; wherein all these compounds are found. Here they have been taken up only with the normal phonological changes.

10.11. The evidence furnished by a critical study of the sandhis in MIA compounds is very helpful in deciding the inheritance or otherwise of these compounds. Wherever the sandhi is formed strictly according to the MIA

sandhi rules, we can look upon these compounds as formed independently in MIA stage. As against that if the sandhi is based on peculiarly OIA sandhi rules, we can infer that the compounds have been inherited from OIA.[1]

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AN INDEX OF COMPOUNDS IN PĀLI

ABBREVIATIONS

Tp.	=	Tatpuruṣa
Bah.	=	Bahuvrīhi
Up. Tp.	=	Upapada Tatpuruṣa
Dv.	=	Dvandva
Ng.	=	Negative
Des. Det.	=	Descriptive Determinative

Compound	Meaning	Category
1. *aṁsa-kūṭa*	The shoulder joint	Tp. (Genative).
2. *aṁsa-bhāga*	A part	Tp. (Gen.)
3. *aṁsa-vaṭṭaka*	A shoulder strap	Tp. (Gen.)
4. *atit'-aṁsa*	The past	Des. Det.
5. *aṭṭh'-aṁsa*	Having eight corners	Bah.
6. *āyat'-aṁsa*	Having broad shoulders	Bah.
7. *eka'-aṁs (en)a*	On one hand, incomplete	Des. Det.
8. *ubhay'-aṁs (en)a*	Definite	Des. Det.
9. *catur'-aṁsa*	Having four corners	Bah.
10. *aṁsu-māli*	The Sun	Bah.
11. *kappas'-aṁsu*	A thread of cotton	Tp. (Gen.)
12. *a-kaṭa*	Not prepared	Neg. Det.
13. *a-kaṭa-yūsa*	Natural juice	Neg. Det.
14. *a-kaṇṭaka*	Free from thorns or enemies or troubles	Ng. Bah.
15. *a-kata-ññu*	Knowing the uncreated	Up. Tp.
16. *a-kata-ññu*	Ungrateful	Ng. Det.
17. *a-kataññutā*	Ingratitude	Ng. Det.
18. *a-kata-saṁssaya*	Unacquainted	Ng. Bah.
19. *a-kattabba*	That which should not be done	Ng. Det.
20. *a-katham-kathi*	Free from doubts	Ng. Bah.
21. *akalu-candana-vilitta*	Anointed with Atoe and Sandal	Tp. (Inst.)
22. *a-kāca*	Without a defect	Ng. Bah.
23. *a-kāci*	Without a defect	Ng. Bah.
24. *a-kāla-megha*	A cloud out of season	Ng. Det.
25. *a-kāsiya*	Not belonging to Kāśī	Ng. Det.
26. *a-kicca-kara*	Ineffective	Ng. Det.
27. *a-kiriya*	Inactive	Ng. Det.
28. *a-kiriya-rūpa*	Improper	Ng. Bah.
29. *a-kilāsu*	Untiring	Ng. Det.
30. *a-kakuccaka*	Not scrupulous	Ng. Det.
31. *a-kuta-bhaya*	Having no fear from any quarters	Ng. Bah.
32. *a-kuppa*	Imperturbable	Ng. Det.

Compound	Meaning	Category
33. *a-kusala-dhātu* ...	... Element of sin	Tp. (Gen.)
34. *Akka-vāta* ...	... Fence prepared with Akka tree ...	Tp. (Gen.)
35. *akkuṭṭha-vandita*	... Abuse and respect	Dv.
36. *akkha-chinna* ...	... With broken axle	Bah.
37. *akkha-bhañjana*	... Breaking of the axle	Tp. (Gen.)
38. *akkha-dassa* ...	... A judge	Up. Tp.
39. *akkha-dhutta* ...	... A gambler	Tp. (Loc.)
40. *ratt'-akkha* ...	... Having red eyes...	Bah.
41. *akkhana-vedhi* ...	... Hitting at the target	Up. Tp.
42. *a-kkhata* ...	... Uninjured	Ng. Det.
43. *a-kkhaya* ...	... Imperishable	Ng. Bah.
44. *a-kkhara* ...	... Imperishable	Ng. Det.
45. *a-kkhara-cintaka*	... A grammarian	Up. Tp., Tp. (Gen.)
46. *akkhara-ppabheda*	... Designation of a grammatical discipline	Tp. (Gen.)
47. *lok'-akkhāyikā* ...	... A tale about the world	Tp. (Gen.)
48. *s'-akkhi* ...	... A witness	Bah.
49. *akkhi-añjana* ...	... Eye-ointment	Tp. (Dative)
50. *akkhi-kūpa* ...	... The cavity of eye	Tp. (Gen.)
51. *akkhi-gaṇḍa* ...	... The eye seen as globe	Tp. (Gen.)
52. *akkhi-dala* ...	... Eye-lid	Tp. (Gen.)
53. *akkhi-pūra* ...	... Eye full	Up. Tp.
54. *akkhi-roga* ...	... An eye-disease	Tp. (Gen.)
55. *añjana'-akkhika*	... One who has put Collyrium in the eye	Bah.
56. *tamb'-akkhika* ...	... With red eyes	Bah.
57. *akkhika-hāraka* ...	... One who takes up a mesh... ...	Up. Tp.
58. *a-khobbha* ...	... Imperturbable	Ng. Det.
59. *a-khaṇḍa-phulla*	... Unbroken and unimpaired ...	Dv.
60. *a-khetta* ...	... Barren soil	Ng. Det.
61. *a-khetta-ññu* ...	... Not knowing the field	Ng. Up. Tp.
62. *a-gati...* ...	... Not admittance	Ng. Det.
63. *a-gati-gamana* ...	... Following a wrong course... ...	Tp. (Inst.)
64. *chand'-âgati* ...	... Wrong practice according to one's whims	Tp. (Inst.)
65. *bhay'-âgati* ...	... Wrong practice through fear ...	Tp. (Inst.)
66. *agada-gandha* ...	... Smell of medicine	Tp. (Gen.)
67. *a-ganta (r)* ...	... One who shall not go	Ng. Det.
68. *a-garu* ...	... Not heavy	Ng. Det.
69. *a-garu-kula-vāsika*	... One who has not dwelt in teacher's house	Ng. Bah.
70. *an-agāra* ...	... A houseless monk	Ng. Bah.
71. *āgantuk'-âgāra*	... Reception hall for guests	Tp. (Dative)
72. *itth'-âgāra* ...	... Ladies' bower	Tp. (Dat.)
73. *kuṭ-âgāra* ...	... An house with a peaked roof ...	Tp. (Inst.)

	Compound	Meaning	Category
74.	*kaṭṭh'-âgāra*	A store-house	Des. Det.
75.	*tiṇ'-âgāra*	A house covered with grass	Tp. (Inst.)
76.	*bhus'-âgāra*	Threshing shed	Tp. (Dat.)
77.	*santh'-âgāra*	A council hall	Tp. (Dat.)
78.	*sunn'-âgāra*	An uninhabited shed	Des. (Det.)
79.	*agāra-vāsa*	House-life	Tp. (Loc.)
80.	*ek'-âgārika*	Having one house	Bah.
81.	*agārika-bhūta*	Leading a house-hold life	Des. Det.
82.	*a-giddhi-lobha*	Abstinence from greed and desire	Ng. Det.
83.	*a-gutti*	Non-central	Ng. Det.
84.	*a-gopanā*	Not tending	Ng. Det.
85.	*agga-sākhā*	The excellent branch	Des. Det.
86.	*agga-magga*	The best path	Des. Det.
87.	*agga-ṭṭhāṇa*	The highest position	Des. Det.
88.	*agga-jivhā*	The tip of the tongue	Tp. (Gen.)
89.	*ār'-agga*	Point of an awl	Tp. (Gen.)
90.	*kus'-agga*	The lip of kuśh grass	Tp. (Gen.)
91.	*sākh'-agga*	The end of a branch	Tp. (Gen.)
92.	*bhav'-agga*	The best existence	Des. Det.
93.	*sambodhi-y-agga*	The highest wisdom	Des. Det.
94.	*agg'-anguli*	The index finger	Des. Det.
95.	*agg'-anguli*	The tip of finger	Tp. (Gen.)
96.	*agga-kulika*	Of an esteemed clan	Bah.
97.	*agga-ñña*	Recognised as primeval knowing the first	Up. Tp.
98.	*agga-danta*	The tip of a tooth	Tp. (Gen.)
99.	*agga-danta*	Most excellent among the self-restrained	Des. Det.
100.	*agga-m-agga*	The best of each sort	Iterative
101.	*agga-bīja*	Having eggs from above	Bah.
102.	*aggaḷa-sūci*	The pin of a belt	Tp. (Gen.)
103.	*āhuneyy'-aggi*	One of the four sacrificial fires	Des. Det.
104.	*udar'-aggi*	The fire supposed to regulate digestion	Tp. (Loc.)
105.	*kaṭṭh'-aggi*	The fire of fuels	Tp. (Gen.)
106.	*kapp'-utthān'-aggi*	The universal conflagration	Tp. (Gen.)
107.	*gahapat'-aggi*	One of the four sacrificial fires	Tp. (Gen.)
108.	*dakkhiṇeyy'-aggi*	One of the four sacrificial fires	Des. Det.
109.	*dāv'-aggi*	The forest conflagration	Tp. (Gen.)
110.	*dos'-aggi*	The fire of anger	Des. Det.
111.	*bhava-dukkh'-aggi*	The fire of worldly misery	Des. Det.
112.	*rāg-aggi*	The fire of passion	Des. Det.
113.	*aggy-agāra*	A house where fire is kept	Tp. (Gen.)
114.	*aggi-utthāna*	Arising of fire	Tp. (Gen.)
115.	*aggi-kkhandha*	A mass of fire	Tp. (Gen.)
116.	*aggi-kkhandh'-uphamā*	The parable of burning fire	Tp. (Gen.)

Compound	Meaning	Category
117. *aggi-gata*	Put over a fire	Tp. (Accu.)
118. *aggi-gavesi*	Searching for fire	Up. Tp.
119. *aggi-ṭṭha*	A fire place	Up. Tp.
120. *aggi-ṭṭhāna*	A fire place	Tp. (Gen.)
121. *aggi-daddha*	Burnt by fire	Tp. (Inst.)
122. *aggi-nikāsi (n)*	The Sun	Bah.
123. *aggi-nibbāna*	Extinction of fire	Tp. (Gen.)
124. *aggi-pajjota*	Light from fire	Tp. (Gen.)
125. *aggi-paricariyā* ...	The fire-worship	Tp. (Gen.)
126. *aggi-pāka*	boiled by fire	Bah.
127. *aggi-sama*	Like fire	Tp. (Gen.)
128. *aggi-sālā*	A fire-room	Tp. (Gen.)
129. *aggi-sikhā*	A flame	Tp. (Gen.)
130. *aggi-hutta*	An oblation to fire	Tp. (Gen.)
131. *aggi-huttaka*	Fire offering	Tp. (Gen.)
132. *aggi-hotta*	Fire offering	Tp. (Gen.)
133. *an-aggha*	Invaluable	Ng. Bah.
134. *app'-aggha*	Cheap	Bah.
135. *amit-aggha*	Costly	Bah.
136. *aggha-kāraka*	A valuator	Up. Tp.
137. *an-agghanīya*	Invaluable	Ng. Des. Det.
138. *aggha-pada*	Valuableness	Tp. (Gen.)
139. *agghāpaniya-kamma* ...	The duty of a valuator	Tp. (Gen.)
140. *pupph'-agghika* ...	An oblation of flowers	Tp. (Gen.)
141. *kusum'-agghiya* ...	An oblation of flowers	Tp. (Gen.)
142. *an-agha*	Sinless	Ng. Bah.
143. *agha-kara*	A sinner	Up. Tp.
144. *agha-gata*	Going through the sky	Up. Tp.
145. *agha-bhūta*	Identical with pen	Des. Det.
146. *agha-gāmi*	Moving through the sky	Up. Tp.
147. *harin'-aṁka*	The moon	Bah.
148. *aṁka-karana*	Marking	Tp. (Gen.)
149. *cakk'-aṁkita*	Marked with a disc	Tp. (Inst.)
150. *aṁkita-kaṇṇaka* ...	With perforated ears	Bah.
151. *bīj-âṁkura*	The sprout of a seed	Tp. (Gen.)
152. *aṁkura-vaṇṇa* ...	Of the colour of a sprout	Bah.
153. *acc-aṁkusa*	Beyond the goad	Governing
154. *nir-aṁkusa*	Free from goad or obstacle ...	Ng. Bah.
155. *aṁkusa-gayha*	The art of guiding an elephant ...	Tp. (Gen.)
156. *aṁkusa-ggaha*	An elephant driver	Up. Tp.
157. *aṁkusaka-yaṭṭhi* ...	A hooked stick	Tp. (Inst.)
158. *aṅgam-aṅgāni*	Limb by limb	Iterative
159. *an-aṅga*	Cupid	Ng. Bah.
160. *catur-aṅga*	Having four parts	Bah.
161. *uttam-aṅga*	A head	Des. Det.

COMPOUND	MEANING	CATEGORY
162. *uposath'-aṅga*	The vows of fast	Tp. (Gen.)
163. *tad-aṅga*	A part of that	Tp. (Gen.)
164. *duv-aṅga*	Having two parts	Bah.
165. *pāṇy-aṅga*	A hand	Des. Det.
166. *bojjh'-aṅga*	Constituent of knowledge ...	Tp. (Gen.)
167. *bhav-aṅga*	Constituent of the state of becoming	Tp. (Gen.)
168. *sabb'-aṅga-kalyāṇi* ...	Beautiful in all parts of her body ...	Tp. (Inst.)
169. *aṅga-jāta*	Every limb	Des. Det.
170. *pacc-aṅga*	Every part	Governing
171. *aṅga-pacc-aṅga* ...	All the limbs	Iterative
172. *aṅga-rāga*	Unguent for the body	Tp. (Gen.)
173. *aṅga-laṭṭhi*	Slender stature	Tp. (Gen.)
174. *aṅga-vikala*	Deformed	Tp. (Inst.)
175. *aṅga-vekalla*	Bodily deformity	Tp. (Gen.)
176. *aṅga-sama*	As dear as one's own body ...	Tp. (Gen.)
177. *aṅga-sattha*	The science of prognostication ...	Tp. (Gen.)
178. *aṅga-sambhāra* ...	The combination of different parts ...	Tp. (Gen.)
179. *cetiy-âṅgaṇa*	The courtyard of a temple ...	Tp. (Gen.)
180. *rāj'-âṅgaṇa*	The royal courtyard	Tp. (Gen.)
181. *aṅgaṇa-ṭṭhāna* ...	A place in the courtyard	Tp. (Loc.)
182. *aṅgaṇa-pariyanta* ...	The verge of an open	Tp. (Gen.)
183. *dibb'-aṅgada*	A celestial bracelet	Des. Det.
184. *kul'-âṅgāra*	The fire in a house	Tp. (Loc.)
185. *aṅgāra-kaṭaha* ...	A pan for burning coal	Tp. (Gen.)
186. *aṅgāra-kapalla* ...	A pan for burning coal	Tp. (Gen.)
187. *aṅgāra-kamma-kāra* ...	A charcoal burner	Up. Tp.
188. *aṅgāra-kāsa*	A charcoal pit	Tp. (Gen.)
189. *aṅgāra-pacchi*	A charcoal basket	Tp. (Gen.)
190. *aṅgāra-maṅsa*	Roasted meat	Inst. Tp. (elliptical).
191. *aṅgāra-masi*	Soot	Tp. (Gen.)
192. *aṅgāra-rāsi*	A heap of burning coal	Tp. (Gen.)
193. *Aṅgāra-vāra*	Tuesday	Tp. (Gen.)
194. *sam'-aṅgi*	With well cut limbs	Bah.
195. *aṭṭh'-aṅgika*	Having 8 parts	Bah.
196. *duv-aṅgika*	which two parts	Bah.
197. *aṅguṭṭha-pada* ...	Thumb-impression	Tp. (Gen.)
198. *aṅguṭṭha-sineha* ...	Extra-ordinary love ... ... (D. gives this special meaning) ...	Tp. (Abl.)
199. *dv-angula*	Measuring two Angulas	Bah.
200. *aṅgul'-aṭṭhi*	Finger-bone	Tp. (Gen.)
201. *aṅguli-chinna*	One whose fingers are cut off ...	Bah.
202. *aṅguli-patodaka* ...	Licking with the fingers	G. Tp.
203. *aṅguli-pabba-temana-matta*	So much as to meet a joint of a toe ...	Bah.
204. *aṅguli-poṭṭha*	Clapping of the hands	G. Tp.
205. *Aṅguli-māla-piṭaka* ...	Name of a book	Des. Det.

Compound	Meaning	Category
206. *aṅguli-muddikā* ...	A seal ring	G. Tp.
207. *aṅguly-ābharaṇa* ...	A finger ornament	G. Tp.
208. *aṅguli-saṅghaṭṭana* ...	Snapping of fingers	G. Tp.
209. *a-cakkhuka*	Blind	Ng. Bah.
210. *a-cakkhussa*	Bad for the eyes	Ng. Det.
211. *a-candam-ullokika* ...	Not looking up to the moon ...	Ng. Up. Tp.
212. *a-cala-patta*	One who has reached the satate of firmness	Acc. Tp.
213. *a-cavana-buddhi* ...	Not subject to rebirth	Ng. Bah.
214. *a-citta-ka*	Without mind, unconscious ...	Ng. Det.
215. *a-citti-kata*	Disregarded	Ng. Det.
216. *a-cintaka*	Not worrying	Ng. Bah.
217. *a-cintanīya*	Unimaginable	Ng. Det.
218. *a-ciram*	Shortly	Ng. Det.
219. *a-cira-pabbajita* ...	One who lately entered the fraternity	Des. Det.
220. *a-cira-ppabhā*	Lightning	Ng. Bah.
221. *a-cīvaraka*	Without monk's dress	Ng. Bah.
222. *a-cela*	A naked ascetic	Ng. Bah.
223. *a-celaka-laddhi* ...	The doctrine of naked ascetics ...	Gen. Tp.
224. *a-cor'-āharaṇa* ...	Not to be carried off by thieves ...	Ng. Bah.
225. *acc-aṁkusa*	One who does not care for the hook	Bah.
226. *acc-antam*	Much	Governing
227. *accanta-kodhana* ...	Very passionate	Bah.
228. *accanta-niṭṭha* ...	Of absolute perfection	Bah.
229. *accanta-niyāmatā* ...	Final assurance	Des. Det.
230. *accanta-suddhi* ...	Complete purity	Des. Det.
231. *atth'-accaya*	Exhaustion of money	Gen. Tp.
232. *dur-accaya*	Difficult to be transgressed ...	Bah.
233. *mam-accay (e'na)* ...	Time when I shall be dead ...	Aluk.
234. *te-mās'-accayena* ...	After three months	Gen. Tp.
235. *thūl-accaya*	Grave offence	Des. Det.
236. *accaya-paṭiggahaṇa* ...	Pardon for an offence	Gen. Tp.
237. *acc-'sarā*	Going forward	Up. Tp.
238. *acc-ādara*	Great care	Det. Det.
239. *acca-abhikkhaṇa-massagga*	Too frequent conduct	Det. Det.
240. *acc-āsanna*	Too near	Des. Det.
241. *acci-jālā*	Blazing flame	Gen. Tp.
242. *brahma-sur'-âsur'-accita*	Worshipped by brahmins, gods and demons	Inst. Tp.
243. *acci-māli*	With garlands of flames i.e. fire ...	Bah
244. *acc-uggata*	Elevated, insolent	Des. Det.
245. *a-ccuta*	Permanent, unchangeable ...	Ng. Det.
246. *accuta-vāda*	Maintaining the views of nibbāna ...	Bah.
247. *acceka-cīvara*	A robe presented to a priest not at the usual time	Des. Det.

Compound	Meaning	Category
248. *gav-accha*	A window	Gen. Tp.
249. *set-accha*	With white eyes...	Bah.
250. *acch'-udakikā*	A river with clear water	Bah.
251. *accha-kola-taracchaye* ...	Bears, wolves and hyenas	Dvandva.
252. *accharā-sanghāta* ...	A snap with the fingers, a little moment	Gen. Tp.
253. *accharā-sahassa-parivāra*	Surrounded by thousands of nymphs	Bah.
254. *acchariya-gāmi* ...	The path that leads to the wonderful	Up. Tp.
255. *acchariya-rūpa* ...	Miraculous	Bah.
256. *uddha-acchika* ...	With upturned eyes	Bah.
257. *a-chejja*	Not to be divided	Ng. Det.
258. *acch'-odaka*	With clear water	Bah.
259. *aja-pada*	Goat-footed (a stick)	Bah.
260. *aja-pāla*	A goat herd	Up. Tp.
261. *aja-lakkhaṇa*	Healthy signs of goats	Gen. Tp.
262. *aja-vata-go-vatā* ...	Ascetics living as goats and cows ...	Dvandva
263. *A-jāta-sattu*	Name of a king ... ... (Lit.-one without an enemy)	Ng. Bah.
264. *a-jiṇṇ'-āsaṁkā* ...	Fear of constipation	Gen. Tp.
265. *ajina-sāṭī*	Garment made of antelope hide ...	Gen. Tp.
266. *aj'-eḷakā*	The goats and the sheep	Dvandva
267. *ajja-jāta*	Born today	Des. Det.
268. *ajjava-maddavam* ...	Honesty and kindness	Dvandva
269. *ajja-ssuve*	Today or tomorrow	Dvandva (Alter.)
270. *ajjh'-akkha*	Superintendent	Bah.
271. *ajjh-attam*	Within one's self	Governing
272. *ajjhatta-cinti*	With thoughts on internal things ...	Up. Tp.
273. *ajjhatt'-ajjhatta* ...	Strictly personal	Iterative
274. *ajjhatta-bahiddhā* ...	Internally and externally	Dvandva
275. *ajjhatta-rata*	Delighting in one's own self ...	Tp. (Loc.)
276. *ajjhatta-rūpa*	of one's own self...	Des. Det.
277. *ajjhatta-samutthāna* ...	Originating from within	Bah.
278. *ajjhattika-vatthu* ...	An object forming part of one's own self	Des. Det.
279. *ajjh-āgāre*	In the house	Governing
280. *an-ajjhācāra*	Non-transgression	Ng. Det.
281. *arañña-ajjhāsaya* ...	Staying in a forest	Bah.
282. *ajjhāsay-ânurūpa* ...	According to one's mental dispositions	Gen. Tp.
283. *jhānà-ajjhāsita*	Intent upon meditation	Loc. Tp.
284. *ajjhena-kujja*	Futile studies	Gen. Tp.
285. *ajjhoṭṭhata-hadaya* ...	With the heart overwhelmed by ...	Bah.
286. *akkh-añjana*	Ointment for eyes	Tp. (Dative)
287. *añjanà-âkkhika* ...	One who has put collyrium in the eyes	Bah.
288. *añjana-cuṇṇa*	Collyrium powder	Gen. Tp.

COMPOUND	MEANING	CATEGORY
289. *añjana-loma-sādisa* ...	With hair dark as collyrium ...	Bah.
290. *añjana-vaṇṇa* ...	Dark	Bah.
291. *udak'-añjali* ...	Handful of water	Gen. Tp.
292. *kat'-añjali* ...	With folded hands	Bah.
293. *p'-añjali* ...	With folded hands	Bah.
294. *añjali-kamma* ...	Respectful salutation	Gen. Tp.
295. *añjali-karaṇīya* ...	Worthy of salutation	Bah.
296. *purāṇ-añjasa* ...	Old direct path	Des. Det.
297. *añña-khantika* ...	Acquiescing in other views ...	Bah.
298. *añña-jana* ...	Other people	Des. Det.
299. *an añña-neyya* ...	Not to be guided by others ...	Des. Det.
300. *añña-vihita* ...	Occupied with something else ...	Loc. Tp.
301. *aññatra-gati* ...	Passing into another existence ...	Des. Det.
302. *citt'-aññathatta* ...	A change of mind	Gen. Tp.
303. *aññathā-bhāva* ...	Change	Des. Det.
304. *aññathā-saññi* ...	Of different opinion	Bah.
305. *añña-d-attha* ...	Another object	Des. Det.
306. *annad-attha-dasa* ...	Who only sees the absolute seer ...	Up. Tp.
307. *aññam-añña* ...	One another	Iterative
308. *aññam-añña-nissita* ...	Depending one on the other ...	Acc. Tp.
309. *aññā-citta* ...	Mind predisposed to thorough knowledge	Tp. (Dative)
310. *aññā-paṭivedha* ...	Attainment of Arhatship	Gen. Tp.
311. *aññ'-indriya* ...	The faculty attained by thorough knowledge	Inst. Tp.
312. *aññāṇa-cariyā* ...	The behaviour of ignorance ...	Gen. Tp.
313. *aññāṇa-mūlappābhava* ...	Originating from the root of ignorance	Bah.
314. *aññāta-māni* ...	Entertaining the conceit of having understood	Up. Tp.
315. *aññātaka-veseṇa* ...	In disguise	Gen. Tp.
316. *aññātāvı'-indiya* ...	The faculty of one with perfect knowledge ...	Gen. Tp.
317. *añño-ñña* ...	One another	Iterative
318. *aññoñña-nissita* ...	Depending on one another ...	Acc. Tp.
319. *aññoñña-bhinna* ...	Separated from one another ...	Abl. Tp.
320. *aññātu-kāma* ...	Desirous of knowing	Bah.
321. *mah-âṭavī* ...	A big forest	Des. Det.
322. *aṭavī-ārakkhika* ...	Guardian of a forest	G. Tp.
323. *aṭavī-saṁkhepa* ...	Inroad of savages	G. Tp.
324. *aṭavī-saṁkopa* ...	Unrest in forests (T-)	G. Tp.
325. *iṇ'-aṭṭa* ...	Tormented by debt	Inst. Tp.
326. *vedan-aṭṭa* ...	Tormented by afflictions	Inst. Tp.
327. *aṭṭa-ssara* ...	A cry of pain	Des. Det.
328. *dvār-aṭṭālaka* ...	A watch tower at the door ...	G. Tp.
329. *dukkh-aṭṭita* ...	Afflicted with misery	Inst. Tp.

Compound	Meaning	Category
330. *param-aṭṭha* ...	... Excellent bliss	Des. Det.
331. *aṭṭh'-aṅgula* ...	... Measuring 8 fingers	Bah.
332. *aṭṭha-pāda* ...	... Having 8 feet	Bah.
333. *aṭṭh'-akkhna-vinimutta* ...	... Free from the eight misfortunes ...	Abl. Tp.
334. *aṭṭha-cattārisa*	... Forty-eight	Dvandva
335. *aṭṭha-das* ...	... Eighteen	Dvandva
336. *sabb-aṭṭhakam* ...	... A royal gift in which 8 horses, 8 cows etc., are given	Bah.
337. *aṭṭha-nava* ...	... Eight or nine ...	Dvandva
338. *hatth-aṭṭhika* ...	... Bone of a hand ...	Gen. Tp.
339. *aṭṭhi-kaṅkala*	... A skeleton	Gen. Tp.
340. *aṭṭhi-kadalī* ...	... A banana tree with kernelled fruit ...	Des. Det.
341. *aṭṭhi-cammam*	... Skin and bones	Dvandva
342. *aṭṭhi-camma nahāru-matta-sarira*	Whose body is only skin, bones and sinews	Bah.
343. *aṭṭhi-maya* ...	... Made of bones	Inst. Tp.
344. *aṭṭhi-saṁkhalikā*	... A skeleton	Gen. Tp.
345. *aṭṭhi-yakam* ...	... Bone, liver, etc.	Dvandva
346. *aṭṭhi-saṁghāta*	... A frame of bones, a skeleton ...	Gen. Tp.
347. *aṭṭhika-saññā* ...	... Notion of a skeleton	Gen. Tp.
348. *aṭṭh'-uppattika*	... Due to an occasion	Bah.
349. *apar'-aḍḍha* ...	... The latter half	Des. Det.
350. *aḍḍh'-akkhika* ...	... A side glance	Gen. Tp.
351. *aḍḍha-kāya* ...	... Half part of the body	Gen. Tp.
352. *aḍḍha-tīya* ...	... Two and a half	Bah.
353. *aḍḍha-bhāga* ...	... One half	Gen. Tp.
354. *aḍḍha-ratta* ...	... Mid-night	Gen. Tp.
355. *aḍḍha-vivata* ...	... Half opened	Des. Det.
356. *aḍḍha-kula* ...	... Rich family, of a rich family ...	Des. Det. Bah.
357. *guṇ'-aḍḍha* ...	... Great because of merits	Inst. Tp.
358. *an-aṇa* ...	... Free from debt	Ng. Bah.
359. *aṇimā-laghim-ādika*	... Of minuteness, lightness etc. ...	Bah.
360. *aṇu-dhamma* ...	... Less important religious practice ...	Des. Det.
361. *aṇum-thūla* ...	... Small and large	Dvandva
362. *aṇu-matta* ...	... Minute	Bah.
363. *aṇu-vādi* ...	... An atomist	Up. Tp.
364. *aṇu-sahagata* ...	... Of which only a minimum is left ...	Inst. Tp.
365. *aṇḍa-kosa* ...	... Egg-shell or egg...	Gen. Tp.
366. *aṇḍa-chedaka*	... A gelder	Up. Tp.
367. *aṇḍa-ja* ...	... Oviparous animal	Up. Tp.
368. *aṇḍa-bhāri* ...	... One who carries his testicles on his shoulders	Up. Tp.
369. *aṇḍa-bhāri-sutta*	... Title of a sutta	Des. Det.
370. *aṇḍa-sambhava*	... A bird	Bah.
371. *aṇḍa-haraka* ...	... One who is searching for eggs ...	Up. Tp.

Compound	Meaning	Category
372. *aṇḍuka-vidhāna*	A roll of clothes	Gen. Tp.
373. *aṇḍuka-vidhāna*	A particular mode of dressing the hair	Gen. Tp.
374. *pubb-aṇṇa*	Former food	Des. Det.
375. *mah'-aṇṇava*	An ocean	Des. Det.
376. *aṇṇava-kucchi*	Depth of ocean	Gen. Tp.
377. *aṇṇo-bhava*	A bomb, a shell	Up. Tp.
378. *apar-aṇha*	The latter half of a day	Geh. Tp.
379. *pubb-aṇha*	The former half of a day	Gen. Tp.
380. *majjh'-aṇha*	Mid-day	Gen. Tp.
381. *a-takka-gāha*	Choosing without reasoning	Inst. Tp.
382. *a-takk-avacara*	Inaccessible to reasoning	Ng. Bah.
383. *a-taccha*	Untrue	Ng. Det.
384. *a-taṇḍita*	Industrious	Ng. Det.
385. *a-tapaniya*	Not conducting to remorse	Ng. Det.
386. *a-taramāṇa*	Walking slowly	Ng. Det.
387. *a-talam-phassa*	Bottomless	Ng. Up. Tp.
388. *ati-aggi*	Too hot a fire	Governing
389. *ati-arha* (*t*)	Superior to an Arhat	Governing
390. *ati-uggata*	Too lofty	Prādi
391. *ati-uttama*	Excellent	Prādi
392. *ati-udaka*	Too much water	Des. Det
393. *ati-ussure*	Too early in the morning	Des. Det.
394. *ati-kāya*	Of extra ordinary body	Bah.
395. *ati-kāla*	Too early	Governing
396. *cakk'-ati-cakkaṁ*	Cart upon cart	Iterative
397. *mañc'-ati-manca*	Coach upon coach	Iterative
398. *dev-âti-deva*	God and more than a god	Iterative
399. *mān'-âti-māna*	All kinds of conceits	Iterative
400. *kāl'-âtikkanta*	Late	Acc. Tp.
401. *lok'-atikkanta*	Beyond the world	Acc. Tp.
402. *atikkanta-mānusaka*	Super-human	Bah.
403. *atikkanta-satthuka*	Of which there is no more teacher	Bah.
404. *dur-atikkama*	Difficult to be transgressed	Up. Tp.
405. *an-atikkamaṇīya*	Intransgressible	Ng. Det.
406. *sīmā-atiga*	Passing beyond the limit	Up. Tp.
407. *ati-cāra*	Transgression	Prādi
408. *ati-vatta* (*r*)	One who abuses	Prādi
409. *atithi-bali*	Oblation to a guest	Dative Tp.
410. *ati-deva-patta*	Who has won his way above gods	Acc. Tp.
411. *ati-dhoṇa-cāri*	Intemperate	Up. Tp.
412. *ati-ppago*	Too early	Des. Det.
413. *ati-rāja*	A supreme king	Prādi
414. *atireka-cīvara*	An extra-robe	Des. Det.
415. *atireka-pūjā*	Especial worship	Inst. Tp.

Compound	Meaning	Category
416. *ati-lomasa*	Too hairy	Bah.
417. *ati-vākya*	Reproach	Prādi
418. *cakkhu-visaya-'tita* ...	Beyond the range of sight... ...	Acc. Tp.
419. *atī-t'aṁsa*	The past	Des. Det.
420. *atīta-pucchā*	A question about the past... ...	Gen. Tp.
421. *atīta-satthuka*	Having no master	Bah.
422. *atit'-anāgata-paccupannā*	The past, the future and the present	Dvandva
423. *atit'-ārammaṇa* ...	Having the past as the object ...	Bah.
424. *a-tuṭṭhi*	Discontent	Ng. Det.
425. *a-tulya-daṁsana* ...	Of unequalled beauty	Ng. Bah.
426. *an-atta*	Heartless	Bah.
427. *dur-atta*	A villain	Bah.
428. *atta-kata*	Self-made	Inst. Tp.
429. *atta-kāma*	Wishing one's own good	Bah.
430. *atta-kāra*	One's own act	Gen. Tp.
431. *atta-kilamatha-anuyoga* ...	The practice of exhausting oneself ...	Gen. Tp.
432. *atta-garhi*	Censuring oneself	Up. Tp.
433. *atta-gutti*	Self-protection	Gen. Tp.
434. *atta-ja*	A son	Up. Tp.
435. *atta-ññu*	Knowing one's self	Up. Tp.
436. *attam-tapa*	Troubling oneself	Up. Tp.
437. *atta-danta*	Self-restrained	Bah. Loc. Tp.
438. *atta-dutiya*	Alone	Bah.
439. *atta-d-attha*	One's own welfare	Gen. Tp.
440. *atta-bhāva*	Existence of self	Gen. Tp.
441. *atta-sambhūta*	Arisen from one's own self ...	Abl. Tp.
442. *att'-âdhīpaka*	One who takes his own self to be the master	Bah.
443. *att'-âdhīna*	Dependent on one's own self ...	Gen. Tp.
444. *att'-uññā*	Despising oneself	Gen. Tp.
445. *atta-daṇḍa*	One who is punished	Bah.
446. *attam-jaha*	Abandoning what has been grasped...	Up. Tp.
447. *vimutt'-attha*	One who has given up the aim ...	Bah.
448. *tad'-attham*	For the sake of that	Gen. Tp.
449. *sukh'-atthāya*	For happiness	Gen. Tp.
450. *kat'-attha*	One who has fulfilled his desire ...	Bah.
451. *an-attha*	Loss, difficulty	Ng. Det.
452. *par-attha*	Advantage to others	Gen. Tp.
453. *param'-attha*	The highest good	Des. Det.
454. *app'-attha*	An insignificant thing	Des. Det.
455. *alam-attha*	Sufficient thing	Des. Det.
456. *sad-attha*	A good thing	Des. Det.
457. *s'-attha*	Meaningful	Bah.
458. *nīt-attha*	The main interpretation	Des. Det.
459. *neyy-attha*	Suggested meaning	Des. Det.

COMPOUND	MEANING	CATEGORY
460. *atth'-attha*	Ample of wealth	Iterative
461. *atth'-antara*	Another meaning	Des. Det.
462. *attha-abhisamaya* ...	Grasping the meaning	Gen. Tp.
463. *attha-kavi*	A didactic poet	Dat. Tp.
464. *attha-kāma*	Desirous of wealth	Bah.
465. *attha-kāra*	Causing	Up. Tp.
466. *attha-kāmi*	Desirous of wealth	Up. Tp.
467. *attha-kusala*	Skilful as to what is good	Loc. Tp.
468. *attham-gamana* ...	Setting	Tp (Aluk)
469. *attha-jāta*	When need arises or a needy person	Bah.
470. *attha-ṇṇu*	Knowing the right thing	Up. Tp.
471. *attha-dassi* (*n*)	Intent upon moral good	Up. Tp.
472. *attha-dassimanta* ...	Sharp witted	Gen. Tp.
473. *attha-desanā*	Exegesis	Gen. Tp.
474. *attha-dhamma*	Theory and practice	Dv.
475. *attha-pada*	A right word	Inst. Tp.
476. *attha-paṭi-saṁvedi* (*n*) ...	Knowing the meaning	Up. Tp.
477. *attham-ita*	Gone down	Acc. Tp.
478. *attha-rasa*	Essence of the meaning	Gen. Tp.
479. *attha-vasa*	Dependent on wealth	Gen. Tp.
480. *attha-vikappa*	Alternative meaning	Gen. Tp.
481. *attha-vibhāvanā* ...	Detailed exposition of the meaning ...	Gen. Tp.
482. *attha-vyañjana-pāripūri* ...	Completeness of meaning and letters	Gen. Tp.
483. *attha-saṁvaṇṇanā* ...	A commentary	Gen. Tp.
484. *attha-saṁhita*	Connected with meaning	Inst. Tp.
485. *attha-siddhi*	Success	Gen. Tp.
486. *attha-hetu*	For the sake of profit	Gen. Tp.
487. *atth'-âcala*	The setting mountain	Gen. Tp.
488. *atthi-bhāva*	Existence	Des. Det.
489. *atthi-natthika*	Believing in partial existence ...	Bah.
490. *annad-atthu-abhinivesa* ...	Prepared to change one's opinion ...	Synthetical
491. *sukh'-atthi* (*n*) ...	Desirous of happiness	Up. Tp.
492. *an-atthika*	Not desirous of	Ng. Det.
493. *phal'-atthika*	Desirous of fruit	Bah.
494. *atthika-jana*	Beggars (pl.)	Des. Det.
495. *atty-appa*	Very few	Prādi
496. *atra-ja*	Off-spring	Up. Tp.
497. *brahman'-attraja* ...	A brahmin's son	Gen. Tp.
498. *atr-icchā*	Greed	Prādi
499. *puris'-âdaka*	Omnivorous	Gen. Tp.
500. *a-daddha*	Not burnt	Neg. Det.
501. *a-daṇḍa*	Without a stick	Ng. Bah.
502. *a-daṇḍ'-arha*	Not deserving punishment ...	Ng. Up. Tp.
503. *a-daṇḍiya*	Not deserving punishment ...	Ng. Det.
504. *adan'-esanā*	Search for food	Gen. Tp.

COMPOUND	MEANING	CATEGORY
505. *a-daḷha-diṭṭhi*	Easy to be convinced	Ng. Bah.
506. *a-dassana-pariyosāna*	Finishing by disappearing	Inst. Tp.
507. *a-dātu-kāma*	Not wishing to give	Ng. Bah.
508. *a-dāyāda*	Destitute of heirs	Ng. Bah.
509. *a-dāsa*	Not a slave	Ng. Det.
510. *a-dāsa*	A bird who does not bite	Ng. Bah.
511. *a-diṭṭha*	Invisible	Ng. Det.
512. *a-diṭṭha-pubba*	Not seen before	Ng. Det.
513. *a-dinn'-ādāna*	Theft	Gen. Tp.
514. *a-dinn'-ādāyi*	A thief	Up. Tp.
515. *a-dīnava*	Not miserable	Ng. Det.
516. *a-dukkham-a-sukha*	Neither unpleasant nor pleasant	Dvandva
517. *a-duṭṭhulla*	Not wicked	Ng. Det.
518. *a-dur-âgata*	Not unwelcome	Ng. Det.
519. *a-dūbha*	Not deceiving	Ng. Det.
520. *a-dūsaka*	Innocent	Ng. Det.
521. *a-dosa-samudaya*	Sprung from non-hate	Bah.
522. *add'-avalepana*	Newly daubed	Bah.
523. *maccu-bhay'-addita*	Afflicted with the fear of death	Inst. Tp.
524. *atīta'-addha*	The past	Des. Det.
525. *addh'-āyu*	Duration of life	Gen. Tp.
526. *addha-gata*	An old man	Acc. Tp., Bah.
527. *addha-gu*	A traveller	Up. Tp.
528. *addhāna-daratha*	Fatigue of journey	Gen. Tp.
529. *addhāna-magga*	The path of journey	Gen. Tp.
530. *addhika-jana*	A traveller	Des. Det.
531. *kapaṇ-addhikā*	Beggars and travellers	Dv.
532. *a-ddhuva-sīla*	Frail, unsteady	Bah.
533. *a-dvaya*	Free from duplicity	Ng. Bah.
534. *a-dvejjha-kathā*	Sincere words	Des. Det.
535. *nar-adhama*	A wretched fellow	Loc. Tp.
536. *uttam-adhama*	High and low	Dv.
537. *a-dhamma-kāra*	Injustice	Ng. Det.
538. *adhar'-oṭṭha*	Lower lip	Des. Det.
539. *un-adhika*	Less and more	Dv.
540. *vivād-âdhikaraṇa*	Questions in debate	Gen. Tp.
	One who constantly gives rise to law	Bah.
541. *adhikāraṇa-kāraka*	One who constantly gives rise to law suits	Gen. Tp.
542. *adhikaraṇa-samatta*	Settlement of a case	Gen. Tp.
543. *adhi-kusula*	Of high merit	Prādi.
544. *adhik'-uṇaka*	With something added or subtracted	Bah.
545. *adhi-kodhita*	Excited	Prādi
546. *adhigata-phala*	Who has attained fruition	Bah.
547. *adhigantu-kāma*	Wishing to attain or understand	Bah.

Compound	Meaning	Category
548. *dur-ādhigama*	Difficult to be acquired	Up. Tp.
549. *adhigama-paṭibhāṇava* (*t*)	Intelligent as to attainment ...	Tp. (Loc.)
550. *kamm'-âdhiggahita* ...	Possessed by or under the power of actions	Tp. Inst.
551. *adhi-citta*	Higher form of thought	Des. Det.
552. *adhicitta-sikkhā* ...	Training of the mind	Gen. Tp.
553. *adhicca-dassāvi* (*n*) ...	Rarely having the sight of ...	Des. Det.
554. *adhicca-samuppatti* ...	Incidental or spontaneous appearance	Gen. Tp
555. *adhi-jegucchaṃ* ...	Concerning what is loathsome ...	Governing
556. *kim-adhiṭṭhāna* ...	Having what as the support ...	Bah.
557. *adhiṭṭhāna-pāramī* ...	Perfection of resolution	Tp. (Gen.)
558. *adhiṭṭhānà-uposatha* ...	A sabbath held in consequence of one's own volition	Tp. (Inst.)
559. *kamm'-adhiṭṭhāyaka* ...	Superintendent of actions	Tp. (Gen.)
560. *dva'-adhiṭṭhita* ...	Guarded by two...	Tp. (Inst.)
561. *adh'-itthi*	Concerning a woman	Governing
562. *adhi-deva*	Superior to gods	Des. Det.
563. *adhi-deve*	Concerning gods	Governing
564. *lok'-adhipa*	Lord of the worlds	Tp. (Gen.)
565. *nir-adhipati*	Without a master	Ng. Bah.
566. *taṇh'-adhipanna* ...	Oppressed by thirst	Tp. (Inst.)
567. *kalyāṇ'-adhippāya* ...	Good intention	Des. Det.
568. *bhed'-adhippāyaka* ...	Desirous of a break	Bah.
569. *adhippāya-naya* ...	A mode of interpretation	Tp. (Gen.)
570. *adhippāy'-anurūpaṃ* ...	Confirmably to desire	Governing
571. *adhippāya-vidu* ...	Perceiving the desires of others ...	Up. Tp.
572. *adhi-bandha*	Imprisonment	Des. Det.
573. *tidiv'-adhibhū*	Lord of gods	Tp. (Gen.)
574. *avijj'-adhibhūta* ...	Overpowered by ignorance ...	Tp. (Inst.)
575. *adhimatta-gilāna* ...	Very ill	Des. Det.
576. *adhimatta-bhāva* ...	Excess...	Des. Det.
577. *sagg'-âdhimana* ...	Intent on creation	Tp. (Loc.)
578. *cāg'-âdhimānasa* ...	Intent on sacrifice	Tp. (Loc.)
579. *nibbān'-âdhimutta* ...	Disposed to Nirvāṇa	Tp. (Loc.)
580. *evam-âdhimattika* ...	With such conviction	Bah.
581. *laddh'-âdhimokkha* ...	One who has attained a conviction ...	Bah.
582. *adhimokkha-bahula* ...	Full of faith	Bah.
583. *dur-adhiroha*	Difficult to climb	Bah.
584. *ek'-âdhivacanaka* ...	Having one designation	Bah.
585. *dur-adhivāsa*	Difficult to endure	Bah.
586. *dukha'-âdhivāha* ...	Conducing to misery	Up. Tp.
587. *att-âdhīna*	Self dependant	Tp. (Gen.)
588. *adhun'-āgata*	New-comer	Des. Det.
589. *adhun'-uppanna* ...	Recently born	Des. Det.
590. *adh'-akkhaka*	Below the collar bone	Governing

Compound	Meaning	Category
591. *adh'-agga*	With points downwards	Bah.
592. *adho-kata*	Turned down	Des. Det.
593. *adho-disā*	The lower region	Des. Det.
594. *adho-mukha*	With face turned downwards	Bah.
595. *adho-sākha*	With branches downwards	Bah.
596. *adho-siram*	Down the head	Governing
597. *an-akkhāta*	Not told	Ng. Det.
598. *an-agāriya-bhāva*	Asceticism	Tp. (Gen.)
599. *an-añña-dheyya*	Faithful	Bah.
600. *an-añña-neyya*	Not to be led by others	Ng. Det.
601. *an-atta-mānasa*	Dissatisfied	Ng. Bah.
602. *an-attha-pada-kovida*	Unskilled in meaning and words	Tp. (Loc.)
603. *an-anta-guṇa-sañcaya*	A hoard of infinite merit	Tp. (Gen.)
604. *an-antara-geha-vāsi*	A neighbour	Up. Tp.
605. *an-antarāya*	Unprevented	Ng. Bah.
606. *an-antarāyikinī*	Unprevented	Ng. Bah.
607. *an-abhāva*	Annihilation	Ng. Det.
608. *an-amat'-agga*	The beginningless (saṁsāra)	Ng. Bah.
609. *anahma-kāla*	Time of non-pleasure	Tp. (Gen.)
610. *an-ariya-carita*	Mean practice	Ng. Det.
611. *yug'-anta'-anala*	Universal conflagration	Tp. (Gen.)
612. *an-āgata*	Future	Ng. Det.
613. *an-āgāmi*	An Arhat	Ng. Det.
614. *an-āgāmi-patha*	The way of an Arhat	Tp. (Gen.)
615. *an-āgu*	Sinless	Ng. Bah.
616. *an-ānu-tappa*	Not to be tortured	Ng. Det.
617. *an-āpara*	Matchless	Ng. Bah.
618. *an-āvaṭa-dvāratā*	Open mindedness	Des. Det.
619. *an-āvatti-dhamma*	Not liable to return	Ng. Bah.
620. *an-āva-sūram*	As long as the sun has not set	Governing
621. *a-nikkhitta-dhura*	Persevering	Ng. Bah.
622. *a-nicca-sabhāva*	Impermanent	Ng. Bah.
623. *a-nindi-locana*	With beautiful eyes	Ng. Bah.
624. *anila-jala-vega-sañchādita*	Covered by a discharge of atmospherical pressure	Tp. (Inst.)
625. *a-nissarṇa-dasāvi*	Seeing no escape	Ng. Det.
626. *anīka'-agga*	Excellent army	Des. Det.
627. *anīka-ṭṭha*	A warrior	Up. Tp.
628. *an-īti-ha*	Devised by oneself	Syntactical
629. *an-īhamāna*	Not endeavouring	Ng. Det.
630. *anu-anu-passana*	Repeated contemplation	Des. Det.
631. *anu-a-vassa*	A place sheltered from rain	Governing
632. *anu-kathā*	An agreeable speech	Des. Det.
633. *anukaraṇa-sadda*	Anomatopoetic word	Tp. (Gen.)
634. *kicc'-ānukubba*	Imitating an action	Up. Tp.

Compound	Meaning	Category
635. *sāsan-ânukūla*	Suitable to the order	Tp. (Gen.)
636. *desan'-ânukkama* ...	Sequence in teaching	Tp. (Gen.)
637. *khudd-ânu-khuddaka* ...	Insignificant	Iterative
638. *sot'-ânugata*	Following the stream	Tp. (Acc.)
639. *anu-gu*	Behind the cows	Governing
640. *kat-ânuggaha*	Favoured	Bah.
641. *bhamara-gaṇ'-anuciṇṇa* ...	Crowded with swarms of bees ...	Tp. (Inst.)
642. *kul'-anucchavika* ...	Proper for the family	Tp. (Gen.)
643. *anu-ja*	Younger brother	Up. Tp.
644. *anujīvi-jana*	Dependant people	Des. Det.
645. *an-ujj'-aṅgi*	With curved body	Ng. Bah.
646. *an-ujju-gāmi*	Going in a crooked way	Ng. Det.
647. *raj-anuññā*	King's permission	Tp. (Gen.)
648. *anu-ṭikā*	A supplement to a commentary ...	Des. Det.
649. *an-uṭṭhāna-seyyā* ...	The death bed	Des. Det.
650. *pacch-ânutāppa* ...	To be regretted later on	Des. Det.
651. *ther'-ânu-therā* ...	All senior monks	Iterative
652. *an-uḍaka* ... ... *-ūdaka* ... ... *-ōdaka*	Without water	Ng. Bah.
653. *att'-ânudiṭṭhi*	One's own minor views	Tp. (Gen.)
654. *anu-disam*	In all directions	Governing
655. *para'-anuddayatā* ...	Compassion for others	Tp. (Loc.)
656. *anu-dhammam* ...	In accordance with dharma ...	Governing
657. *dhamm-ânu-dhamma* ...	All laws	Iterative
658. *anu-dhamma-cāri* ...	Following the right doctrine ...	Up. Tp.
659. *anunaya-paṭighā* ...	Affection and dislike	Dv.
660. *anunāsika-lopa* ...	Dropping of a nasal	Tp. (Gen.)
661. *an-upacita-kusala-sambhāra*	One who has not heaped up supply of meritorious actions	Ng. Bah.
662. *anu-paṭipāṭi-kathā* ...	Regular exposition	Tp. (Inst.)
663. *an-upaṭṭhita-kāyasati* ...	One whose attention to the body is distracted	Ng. Bah.
664. *dukkh'-ânupatita* ...	Subject to misery	Tp. (Acc.)
665. *anupadc-dhamma-vipassanā*	Insight into individual states ...	Tp. (Gen.)
666. *an-upaṇisa*	Unconditioned	Ng. Bah.
667. *dukkh'-ânupassana* ...	Realisation of misery	Tp. (Gen.)
668. *anicc'-ânupassi* ...	Realising the impermanence ...	Up. Tp.
669. *an-upādāna*	Free from attachment	Ng. Bah.
670. *an-upādān'-an-upādāniya*	Neither conscious nor favourable to the rise of conscious existence ...	Dv.
671. *an-upārambha-citta* ...	Not disposed to polemics	Ng. Bah.
672. *anupubba-kathā* ...	A regular talk	Des. Det.
673. *an-uppāda-dhamma* ...	Not liable to come into existence again	Ng. Bah.

Compound	Meaning	Category
674. *anuppiya-bhaṇi* ...	Flattering	Up. Tp.
675. *anu-Buddha*	A successor of Buddha	Governing
676. *dur-anubodha*	Difficult to understand	Bah.
677. *dukkh'-ânubhavana* ...	Enduring misery	Tp. (Gen.)
678. *anu-māsam*	Every month	Governing.
679. *dān'-ânumodaka* ...	One who thanks for the gift ...	Tp. Gen.
680. *an-ânuyāyi*	Without a follower	Ng. Bah.
681. *jarā-maraṇ'-ânuyāyi* ...	Subject to old age and death ...	Tp. (Gen.)
682. *jhān-ânuyutta*	Given to meditation	Tp. (Acc.)
683. *dhamm'-anuyoga* ...	Application to law	Tp. (Gen.)
684. *vaṁś-anurakkhaka* ...	Guarding the family	Tp. (Gen.)
685. *dur'-anurakkhiya* ...	Difficult to protect	Up. Tp.
686. *anu-raho*	In secret	Governing
687. *kāl'-anurūpa*	As suited to the occasion ...	Tp. Gen.
688. *anurodha-virodha* ...	Compliance and dislike	Dv.
689. *anulepana-mattikā* ...	Plaster	Tp. (Dat.)
690. *sīs'-anuloki*	Looking to the head	Up. Tp.
691. *sacc'-ânuloma*	In accordance with the truth ...	Tp. (Gen.)
692. *anuloma-ñāṇa*	Knowledge of adaptation	Tp. (Gen.)
693. *anuloma-paṭiloma* ...	Forward and backward	Dv.
694. *pabbajit'-ânulomika* ...	Suitable to an ascetic	Tp. (Gen.)
695. *an-anuvajja*	Unblamable	Ng. Det.
696. *anuvāta-pativātam* ...	With the wind and against the wind	Dv.
697. *anuvāda-vimutta* ...	Free from censure	Tp. (Abl.)
698. *vād-ânu-vāda*	All types of talking	Iterative.
699. *anuvicca-kāra*	Considerate proceeding	Des. Det.
700. *nhāt'-anuvilitta* ...	Bathed and then anointed... ...	Des. Det.
701. *anu-vyañjanaggāhi* ...	Observing details	Up. Tp.
702. *ācariy'-ânusatthi* ...	Teacher's instruction	Tp. (Gen.)
703. *pucch'-ânusandhi* ...	Connection between the questions ...	Tp. (Gen.)
704. *avijj'-ânusaya*	Disposition towards ignorance ...	Tp. (Gen.)
705. *adiṭṭh-âbhinives'-ânusayā*	The unseen karma, adherence to it and remnant of the same ...	Dv.
706. *anusaya-jālam-otthata* ...	Caught in the net of latent bias ...	Aluk
707. *digharatta-anusayi* ...	Sleeping long at night	Up. Tp.
708. *dhamm'-anusari* ...	Following the law	Up. Tp.
709. *anu-sissa*	A pupil's pupil	Prādi
710. *anu-sota-gāmi*	One who follows the stream ...	Up. Tp.
711. *Buddh'-ânussati* ...	Recollections of Buddha	Tp. (Gen.)
712. *anu-ssava*	Hearsay	Prādi
713. *anūpa-khetta*	A watery i.e. fertile field	Des. Det.
714. *aneka-pariyāya* ...	Many parallel expressions ...	Des. Det.
715. *aneka-vidha*	Manifold	Bah.
716. *an-eja*	Free from lust	Ng. Bah.
717. *an-ela-mūga*	Not fool, not imbecile	Ng. Det.

COMPOUND	MEANING	CATEGORY
718. *Anoja-puppha* ...	Flower of Anoja tree ...	Tp. (Gen.)
719. *an-ojavanta* ...	Powerless ...	Ng. Det.
720. *an-onami-daṇḍa* ...	An inflexible stick ...	Ng. Det.
721. *an-odissa* ...	Without reference ...	Ng. Det.
722. *anoma-dassi* ...	Possessed of supreme knowledge ...	Up. Tp.
723. *an-ora-pāra* ...	Endless ...	Ng. Bah.
724. *an-o-vassa* ...	Free from rain ...	Ng. Det.
725. *anta-kiriya* ...	Annihilation ...	Tp. (Gen.)
726. *van-anta* ...	Border of a forest ...	Tp. (Gen.)
727. *anta-gata* ...	One who has reached the end ...	Tp. (Acc.)
728. *kit-ânta* ...	The god of Death ...	Bah.
729. *anta-gu* ...	Reaching the end ...	Up. Tp.
730. *anta-pūra* ...	Filled with intestines ...	Tp. (Inst.)
731. *nir-antara* ...	Without an interval ...	Ng. Bah.
732. *des-antara* ...	A foreign country ...	Des. Det.
733. *van-antara* ...	An interior of a forest ...	Tp. (Gen.)
734. *amis'-antara* ...	Selfish ...	Bah.
735. *antara-gaṅgā* ...	The underground Ganges ...	Des. Det.
736. *antara-gavesi* ...	Searching for fault ...	Up. Tp.
737. *antara-gharam* ...	In the house ...	Governing
738. *antarā-kathā* ...	A conversation ...	Des. Det.
739. *rājj'-antarāya* ...	An obstacle in the kingdom ...	Tp. (Gen.)
740. *jīvit'-antarāya* ...	A danger to life ...	Tp. (Gen.)
741. *antarāya-kara* ...	Causing impediments ...	Up. Tp.
742. *nabh'-antarāla* ...	Intermediate space ...	Gen. Tp.
743. *antalikkha-ga* ...	Going through the air ...	Up. Tp.
744. *antalikkhe-cara* ...	Going through the air ...	Aluk Up. Tp.
745. *an-antava (t)* ...	Endless ...	Ng. Det.
746. *antima-deha-dhara* ...	Having the last embodied state ...	Up. Tp.
747. *ante-pura* ...	The harem ...	Aluk.
748. *ante-vāsi* ...	A pupil ...	Aluk Up. Tp.
749. *anto-aggi* ...	Indoor fire ...	Des. Det.
750. *anto-jalam* ...	In the water ...	Governing
751. *anto-mukham* ...	Inwards ...	Governing
752. *anto-sāra* ...	Whose best substance is within ...	Bah.
753. *andu-ghara* ...	Prison ...	Gen. Tp.
754. *dhūm'-andha* ...	Blinded by smoke ...	Tp. Inst.
755. *andhakāra* ...	Darkness ...	Up. Tp.
756. *andha-muga* ...	Blind and dumb ...	Des. Det.
757. *anna-pāna* ...	Food and drink ...	Dv.
758. *anv-akkharamanu-* ...	Every single syllable ...	Governing
759. *dur-annaya* ...	Difficult to be construed ...	Bah.
760. *anv-ahamanu-* ...	Daily ...	Governing
761. *anvāhata-cetasa* ...	Perplexed at heart ...	Bah.
762. *apagata-soka* ...	Free from grief ...	Bah.

Compound	Meaning	Category
763. *apacāya-kamma* ...	Act of worship	Gen. Tp.
764. *apaccha-purima* ...	Simultaneous	Ng. Bah.
765. *an-apadāna*	Without results	Ng. Bah.
766. *saddh'-apadāna* ...	A legend	Inst. Tp.
767. *apa-devatā*	An evil demon	Des. Det.
768. *a-papatita*	Not fallen away	Ng. Det.
769. *apar-âparaṃ*	Again and again	Syntactical
770. *pubb'-âpara*	The earlier and the later ... ... The eastern and the western ...	Dv.
771. *apare-jju-gata*	Occurring the next day	Det.
772. *apar'-aṇṇa*	Vegetables	Des-Det.
773. *apar'-anta*	The future	Des-Det.
774. *issar'-âparādhika* ...	Who has offended god	Gen. Tp.
775. *a-parisaha*	Free from anguish	Ng. Bah.
776. *hatth'-âpalekhana* ...	Rubbing off with the hand ...	Inst. Tp.
777. *apalokana-kamma* ...	A work for which permission is necessary	Dat. Tp.
778. *nâg'-âpalokita*	Elephant look i.e turning the whole body	Gen. Tp.
779. *sagg'-âpavagga* ...	Heaven and release	Dv.
780. *kaṇṭaka'-âpassaya* ...	A thorny support	Gen. Tp.
781. *a-passitabba*	Not to be looked on	Ng. Det.
782. *agh'-âpaha*	Destroying sin	Up. Tp.
783. *a-pāṭubha*	Uncivilised	Ng. Det.
784. *ān'-âpāna*	Inhalation and exhalation ...	Dv.
785. *apāya-duggati-vinipāta* ...	Danger	Dv.
786. *apāya-samudda* ...	The ocean of distress	Des. Det.
787. *an-apāyi*	Imperishable	Ng. Bah.
788. *bāhusaccam-apālamba* ...	Having scriptural learning for its support	Bah.
789. *a-pitika*	Fatherless	Ng. Bah.
790. *api-ratte*	Early in the morning	Det.
791. *a-piva (t)*	Not drinking	Ng. Det.
792. *a-pihālu*	Without a desire	Ng. Det.
793. *a-punar-āvatti* ...	One who does not return to worldly life	Ng. Up. Tp.
794. *s'-âpekha*	Desirous	Bah.
795. *app'-aggha*	Cheap	Bah.
796. *appa-rajakkha* ...	Free from passions	Bah.
797. *app-eka*	Certain, some	Des. Det.
798. *app'-odaka*	With little water	Bah.
799. *vis-appita*	An arrow to which poison is applied	Bah.
800. *a-phāsu*	Uncomfortable	Ng. Det.
801. *abal-âbala*	Foolish	Iterative

COMPOUND	MEANING	CATEGORY
802. *a-bahulikata*	Undeveloped	Ng. Det.
803. *nir-abbuda*	Stainless	Ng. Bah.
804. *abbha-kūṭa*	The summit of the clouds ...	Gen. Tp.
805. *abbhantara-dāha* ...	Internal burning	Des. Det.
806. *a-bbhākuṭika*	Not frowning	Ng. Det.
807. *abhhāghāta-nissita* ...	Situated near a slaughter-house ...	Acc. Tp.
808. *abbhuta-dhamma* ...	Wonderful	Bah.
809. *abbhuta-uru-guṇ'-ākara* (*o*)	A wonderful large mine of virtues ...	Des. Det.
810. *abhabba-ṭṭhāna* ...	The state of being unqualified ...	Gen. Tp.
811. *abhayam-kara* ...	Causing safety	Up. Tp.
812. *a-bhayavara*	Inviolable	Ng. Det.
813. *pupph'-âbhikiṇṇa* ...	Scattered with flowers	Inst. Tp.
814. *abhikanta-dassāvi* (*n*) ...	Having an eminent faculty of vision	Up. Tp.
815. *abhi-ceta* (*s*)	Higher consciousness	Des. Det.
816. *abhi-jehanā*	Strong effort	Des. Det.
817. *abhijjhā-domanassam* ...	Creed, wickedness etc.	Dv. (Collec.)
818. *chal-abhiññā*	Possessing six-fold superior knowledge	Bah.
819. *abhiṇh'-āpattika* ...	Constantly offending	Up. Tp.
820. *ghamm'-âbhitatta* ...	Scorched by heat	Inst. Tp.
821. *muggar-âbhitāḷita* ...	Struck with a pestle	Inst. Tp.
822. *sok'-âbhitunna* ...	Overwhelmed with grief	Inst. Tp.
823. *abhi-dosam*	At evening time	Governing
824. *abhidhamma-kathā* ...	A discourse on higher religion ...	Gen. Tp.
825. *hit'-âhit'-âbhidhāyi* ...	Explaining what is good and what is bad	Up. Tp.
826. *sadd'-âbhidheyya* ...	To be expressed in words... ...	Inst. Tp.
827. *abhinava-ṭīkā*	A later commentary	Des. Det.
828. *mah-âbhinikkhamaṇa* ...	Renunciation	Des. Det.
829. *abhinibbhidā-kāla* ...	The moment of enlightenment ...	Gen. Tp.
830. *idam-sacc'-âbhinivesa* ...	Adherence to one's dogmas ...	Syntactical
831. *ti-bhav'-âbhinissata* ...	Free from three planes of existence ...	Abl. Tp.
832. *abhinīta-netta nayna* ...	With dark eyes	Bah.
833. *abhinihāra-kusala* ...	Clever in endeavours	Loc. Tp.
834. *abhibh'-āyatana* ...	Sphere of sovereignty, one of the eight stages of mastery over the senses	Gen. Tp.
835. *sabb'-âbhibhū*	Ruling everything	Up. Tp.
836. *jāti-jar-âbhibhūta* ...	Overcome with miseries of birth and old age	Inst. Tp.
837. *abhimaṅgala-sammata* ...	Considered very auspicious ...	Des. Det.
838. *abhi-mana* (*s*)	Having the mind directed towards ...	Bah.
839. *nagar'-âbhimukha* ...	Facing the city	Acc. Tp.
840. *nibbāṇ'-âbhirata* ...	Taking delight in nirvāṇa ...	Loc. Tp.
841. *yath'-âbhirantam* ...	As one likes	Governing
842. *dur-abhirama*	Difficult to be pleased	Bah.

Compound	Meaning	Category
843. *mayūra-koñc-âbhiruda* ...	Delightful with the cries of peacocks	Inst. Tp.
844. *abhiropaṇa-magga* ...	The way of fixing the mind ...	Gen. Tp.
845. *kamm'-âbhisaṁkhāra* ...	Accumulation of karma	Gen. Tp.
846. *puññ'-âbhisanda* ...	Giving good results	Bah.
847. *duggandh-âbhisanna* ...	Full of bad smell	Inst. Tp.
848. *atth'-âbhisamaya* ...	Realisation of the meaning ...	Gen. Tp.
849. *evam-abhisamparāya* ...	Leading to such a future state ...	Bah.
850. *dur-abhisambhava* ...	Difficult to master	Bah.
851. *an-abhisambhuṇanto* ...	Unable	Ng. Det.
852. *āsan'-âbhihāra* ...	Offering a seat	Up. Tp.
853. *a-bhīruka*	Fearless	Ng. Det.
854. *abhūta-vādi*	One who speaks a lie	Up. Tp.
855. *a-bhejja-rūpa*	Of reliable character	Ng. Bah.
856. *abhy-āgata*	A guest	Des. Det.
857. *mitt-âmacca*	Friends and ministers	Dv.
858. *a-maccu-dheyya* ...	The sphere of immortality ...	Ng. Det.
859. *amata-vassa*	Shower of nectar	Gen. Tp.
860. *amat'-ogadha*	Diving deep into nirvāṇa	Loc. Tp.
861. *amatam-dada*	Giving immortality	Up. Tp.
862. *amata-magga*	The way of salvation	Gen. Tp.
863. *a-mama*	Unselfish	Bah.
864. *a-jar'-â-mara*	Free from old age and death ...	Dv.
865. *Amara-pura*	The city of gods	Gen. Tp.
866. *Amarā-vikkhepika* ...	Sitting on the fence	Bah.
867. *a-māyavī*	Free from deceit	Ng. Det.
868. *a-mit'-ābha*	Of boundless splendour	Ng. Bah.
869. *a-mogha*	Unfailing	Ng. Det.
870. *amba-gopaka*	A tender of mango-trees	Gen. Tp.
871. *amba-pakka*	A ripe mango fruit	Des. Det.
872. *Ambapāli-vana* ...	The grove of Ambapāli	Gen. Tp.
873. *dig-ambara*	A naked Jain ascetic	Bah.
874. *ambila-yāgu*	Sour rice gruel	Des. Det.
875. *ambu-cāri*	Moving in the water	Up. Tp.
876. *ambu-ja*	A lotus, a fish (not in Sk.) ...	Up. Tp.
877. *ambu-da*	A cloud	Up. Tp.
878. *ambu-dhara-bindu* ...	A rain drop	Gen. Tp.
879. *ambho-ja*	A lotus	Up. Tp.
880. *ambho-ja-jani*	Brahmā	Bah.
881. *ambho-dhi*	The ocean	Up. Tp.
882. *ammā-tāta-vada* ...	A (young child) babbling to the parents	Up. Tp.
883. *amha-maya*	Made of stones	Inst. Tp.
884. *aya-kāra*	A blacksmith	Up. Tp.
885. *aya-daṇḍa*	An iron stick	Gen. Tp.
886. *a-yathā-dassana-micchā-abhinivesa*	Having an incorrect perception and false opinion	Bah.

Compound	Meaning	Category
887. *ayira-kula*	A noble family	Gen. Tp.
888. *ayo-kapāla*	An iron pot	Gen. Tp.
889. *ayo-ghana*	A sledge hammer	Gen. Tp.
890. *a-yoga-kkhema-kāma* ...	Not wishing for security	Ng. Bah.
891. *ayya-putta*	A worthy son, a worthy person, term of address for a husband ...	Des. Det.
892. *ara-hanta*	A worthy ascetic	Up. Tp.
893. *arahanta-ghāta* ...	Murder of an arahanta	Gen. Tp.
894. *araha-(d)-dhaja* ...	The banner of an Arahanta ...	Gen. Tp.
895. *araṇṇa-gata*	Gone into the forest	Acc. Tp.
896. *araṇṇa-vāsa*	Dwelling in the forest	Loc. Tp.
897. *a-raṇa*	Free from passion	Ng. Bah.
898. *araṇi-potaka*	The twirling stick	Gen. Tp.
899. *pūj'-âraha*	Worthy of worship	Up. Tp.
900. *ati-arahat (a)*	Surpassing an Arahat	Des. Det.
901. *arahatta-phala* ...	The last stage of religious life ...	Gen. Tp.
902. *a-raho-pekkha* ...	Without desire for secrecy ...	Ng. Det.
903. *diṭṭh'-âriṭṭha*	One who has knowledge about death	Bah.
904. *arin-dama*	Vanquishing the foes	Up. Tp.
905. *ariya-citta*	Noble-hearted	Bah.
906. *aru-gatta*	With sores in all limbs	Bah.
907. *a-rūpa-bhāva* ...	Formless existence	Des. Det.
908. *aḷa-chinna*	Deprived of the claws	Bah.
909. *alam-vacana*	Repudiation	Des. Det.
910. *alam-kata*	Decorated	Des. Det.
911. *an-alasa*	Ever active	Ng. Det.
912. *alāta-cakka*	A fire-brand circle	Gen. Tp.
913. *arāḷa-pakhama* ...	With curved eye lashes	Bah.
914. *a-lālā-mukha*	Not childish	Ng. Det.
915. *alika-vādi*	A liar	Up. Tp.
916. *alla-mattikā-puñja* ...	A lump of moist clay	Gen. Tp.
917. *alla-tiṇa*	Fresh grass	Des. Det.
918. *allāpa-sallāpa*	Conversation	Dv.
919. *avam-sira*	With head (turned) downwards ...	Bah.
920. *an-avakāsa*	Without any space	Ng. Bah.
921. *santik'-âvacara* ...	Moving nearby	Up. Tp.
922. *chidd'-âva-chidda* ...	Torn asunder	Iterative
923. *nir-avajja*	Flawless	Ng. Det.
924. *a-vatuma*	Without paths	Ng. Bah.
925. *a-vaṇṇa*	Disrepute	Ng. Det.
926. *a-vadāññu*	Not affable, unkind	Ng. Det.
927. *udar'-âvadehakam* ...	(eating) to the full	Govering
928. *avani-pa*	A king	Up. Tp.
929. *ava-maṅgala*	Inauspicious	Ng. Det.
930. *avayava-bhūta* ...	Being a constituent	Des. Det.

Compound		Meaning		Category
931. *a-valañja*	...	... Impassable, out of use	... ...	Ng. Det.
932. *ullitt'-âvalitta* ...	...	Besmeared	... ...	Iterative
933. *bhatta-kicc'-âvasāna*	...	End of the meal...	... ...	Gen. Tp.
934. *muddh'-âvasitta*	...	Besprinkled on the head	... ...	Loc. Tp.
935. *ava-sūra* ...	...	Whereupon the sun has set	...	Bah.
936. *s'-âvasesa* ...	...	With something remaining	...	Bah.
937. *avassa-bhāvi* ...	...	Bound to happen	... ...	Des. Det.
938. *theyy-āvahara* ...	...	Taking away the stolen property	...	Up. Tp.
939. *avijjā-khandha*	...	Aggregate of ignorance	... ...	Gen. Tp.
940. *avijjā-mūlaka*	...	Caused by ignorance	... ...	Bah.
941. *a-viññu* ...	...	Unintelligent	... ...	Ng. Det.
942. *a-viddasu* ...	...	Ignorant	... ...	Ng. Det.
943. *a-vinipāta-dhamma*	...	Not liable to sink into unlucky existences	... ...	Ng. Bah.
944. *a-viruḷhi-dhamma*	...	Ever growing	... ...	Ng. Bah.
945. *a-vekalla-buddhi*	...	Complete knowledge	... ...	Ng. Det.
946. *avecca-pasāda* ...	...	Complete delight	... ...	Des. Det.
947. *sacc-avhaya* ...	...	Known as truth ...	... ...	Bah
948. *a-sakkuṇeyya* ...	...	Impossible	... ...	Ng. Det.
949. *a-sat* ...	...	Bad ...	... ...	Ng. Det.
950. *an-asana* ...	...	Fast ...	... ...	Ng. Det.
951. *asani-pāta* ...	...	Lightning	... ...	Gen. Tp.
952. *a-sapatta* ...	...	Without an enemy	... ...	Ng. Bah.
953. *a-sabbhi-rūpa* ...	...	Low ...	... ...	Ng. Bah.
954. *asayha-sāhi* ...	...	Conquering the unconquerable	...	Up. Tp.
955. *asi-camma* ...	...	Sword and shield	... ...	Dv.
956. *asi-tharu* ...	...	The hilt of a sword	... ...	Gen. Tp.
957. *asi-patta* ...	...	Having sword like leaves	... ...	Bah.
958. *ukkhitt'-âsika* ...	...	With sword drawn up	... ...	Bah.
959. *asubha-saññā* ...	...	Idea of impurity	... ...	Gen. Tp.
960. *asura-kāya* ...	...	Assembly of Asuras	... ...	Gen. Tp.
961. *asura-rakhhasā*	...	Asuras and Raksasas	... ...	Dv.
962. *asmi-māna* ...	...	Pride ...	... ...	Syntactical
963. *catur-assa* ...	...	Having four corners	... ...	Bah.
964. *assa-khaluṅka* ...	...	An inferior horse	... ...	Des. Det.
965. *assa-damma* ...	...	A horse to be tamed	... ...	Des. Det.
966. *a-ssaka* ...	...	Poor ...	... ...	Ng. Bah.
967. *assatarī-ratha* ...	...	A chariot drawn by mules	...	Gen. Tp.
968. *assa-ttha* ...	...	The holy fig tree	... ...	Up. Tp.
969. *assāsa-passāsa* ...	...	Breathing	... ...	Dv.
970. *assu-mocana* ...	...	Shedding of tears	... ...	Gen. Tp.
971. *a-ssuta-vanta* ...	...	Ignorant	... ...	Ng. Det.
972. *satt'-âha* ...	...	Seven days, a week	... ...	Dvigu
973. *aham-kāra* ...	...	Egotism	... ...	Des. Det.
974. *aha-kāma* ...	...	Miserable i.e. low pleasures	...	Des. Det.

Compound		Meaning	Category
975. ahi-gāha	... ...	A snake charmer	Up. Tp.
976. ahi-vijjā	... ...	Snake-charm	Gen. Tp.
977. ahe-vana	... ...	A dense forest	Des. Det.
978. aho-ratta (ratti)	...	Day and night	Dv.
979. ahosi-kamma	... ...	An act or thought whose karma has no longer any potential force ...	Des. Det.
980. ākappa-sampanna	...	Well dressed	Inst. Tp.
981. ratan'-ākara	... ...	A mine of jewels	Gen. Tp.
982. ākās'-ānañc-āyatana	...	The sphere of unbounded space ...	Gen. Tp.
983. ākāsa-gamana	... ...	Going through the air	Loc. Tp.
984. ākiṇṇa-manussa	...	Crowded with persons	Bah.
985. ākul'-ākūla	... ...	Thoroughly confused	Iterative
986. āgat'-āgata	... ...	Passers by	Iterative
987. sv-āgata	... ...	Welcome, hailed	Des. Det.
988. dur-āgata	... ...	Unwelcome	Des. Det.
989. āgat'-āgama	... ...	Handled down in the canon ...	Abt. Tp.
990. āgu-cāri	... ...	One Who does evil	Up. Tp.
991. an-āghāta	... ...	Freedom from ill-will	Ng. Det.
992. ācaya-gāmi	... ...	Piling up (for rebirth)	Up. Tp.
993. ācariya-vāda	... ...	Traditional teaching, heterodox teaching	Gen. Tp.
994. ācāra-kusala	... ...	Versed in good manners	Loc. Tp.
995. an-ājāniya	... ...	Of inferior birth	Ng. Bah.
996. samm'-ājīva	... ...	Right mode of livelihood	Des. Det.
997. rāj-āṇā	... ...	The king's command	Gen. Tp.
998. aṇi-colaka	... ...	A small piece of rug	Des. Det.
999. a-diṇṇ'-ādāna	... ...	Theft	Gen. Tp.
1000. ādāsa-tala	... ...	The surface of the mirror ...	Gen. Tp.
1001. ādi-kammika	...	A beginner	Des. Det.
1002. ādi-majjha-pariyosāna	...	Beginning, middle and end ...	Dv.
1003. ādicca-bandhu	...	Kinsman of the sun	Gen. Tp.
1004. ādīnava-dassāvi	...	Showing the danger	Up. Tp.
1005. ādeyya-vacana	...	Welcome speech	Des. Det.
1006. ādhāna-gāhi	... ...	Holding one's own place i.e. obstinate	Up. Tp.
1007. vikat-ānana	...	With repulsive face	Bah.
1008. ānanda-bheri	... ...	Festive drum	Gen. Tp.
1009. ānu-pubbam	... ...	Regularly	Governing
1010. ānupubbi-kathā	...	A graded sermon	Des. Det.
1011. āneñja-patta	... ...	Become immovable	Acc. Tp.
1012. āpa-sama (o)	... ...	Resembling water	Gen. Tp.
1013. āpāṇa-koṭi	... ...	The end of life	Gen. Tp.
1014. āpātha-gata	... ...	Coming into the sphere of, appearing	Acc. Tp.
1015. āpāna-bhūmi	... ...	Drinking hall	Dat. Tp.
1016. āma-gandha	... ...	Smell of raw flesh	Gen. Tp.
1017. āmaka-sāka	... ...	Raw vegetables	Des. Det.

Compound	Meaning	Category
1018. āmattik'-āpaṇa	A crockery shop	Gen. Tp.
1019. āmantaṇa-vacana	Address-speech, vocative case	Gen. Tp.
1020. an-āmaya	Healthy	Ng. Bah.
1021. āmāya-dāsa	A born slave	Des. Det.
1022. āmutta-maṇi-kuṇḍala	Decorated with jewelled ear-rings	Bah. Tp.
1023. āya-kammika	A treasurer	Gen. Tp.
1024. āyata-paṇhi	Having long eye-lashes	Bah.
1025. kasiṇ'-āyatana	The object of kasiṇa exercise	Gen. Tp.
1026. āyatana-kusalatā	Skill in the sphere (of sense)	Loc. Tp.
1027. an-āyāsa	Free from trouble	Ng. Bah.
1028. āyu-kappa	Duration of life	Gen. Tp.
1029. dīgh'-āyuka	Having a long term of life	Bah.
1030. āyu-ūhā-pariyosāna	The end of life	Gen. Tp.
1031. vassā-ratta	The rainy season	Gen. Tp.
1032. āraddha-viriya	Resolute	Bah.
1033. ārammaṇa-kusala	Clever in the objects (meditation)	Loc. Tp.
1034. ārā-cāri	Leading a life—far from evil, i.e. a virtuous life	Up. Tp.
1035. ārāma-pāla	Keeper of a park	Up. Tp.
1036. magg'-āruḷha	Taken to the path	Acc. Tp.
1037. kām-ālaya	Abode of desire	Gen. Tp.
1038. taṇh'-ālaya	Abode of greed	Gen. Tp.
1039. āloka-da	Giving light	Up. Tp.
1040. sit'-aloḷī	Mud sticking to the furrow	Gen. Tp.
1041. hīnāy-āvctta	Returned to the world	Aluka. Tp.
1042. sukh'-āvaha	Bringing happiness	Up. Tp.
1043. āvi-kamma	Making clear, explanation	Des. Det.
1044. āvi-bhāva	Manifestation	Des. Det.
1045. āveṇ'-uposatha	A special fast	Des. Det.
1046. iti-h'-āsa	Thus it has been i.e. history	Syntactical
1047. āsan'-upāgata	One who has taken the seat	Acc. Tp.
1048. āsana-paṭikkhitta	One who rejects all seats	Bah.
1049. āsabha-ṭṭhāna	Bull's place, distinguished position, leadership	Gen. Tp.
1050. khīṇ-āsava	Whose influx of karma has been stopped	Bah.
1051. āhacca-pada	A text quoted from scripture	Des. Det.
1052. āhacca-vacana	A proverbial saying	Des. Det.
1053. āhāra-lolatā	Greed for food	Loc. Tp.
1054. pañc'-āhika	Lasting over five days	Taddhita of Dvigu.
1055. pāp-iccha	Having evil desires	Bah.
1056. yad-icchikaṃ	After one's desire	Governing
1057. suvann'-iṭṭhakā	Gold tiles used for covering a cetiya	Inst. Tp.
1058. iṇa-mokkha	Release from debt	Abl. Tp.
1059. dur-ita	Wrong	Des. Det.

Compound	Meaning	Category
1060. *itar'-itara* ...	... One or the other	Iterative
1061. *iti-kirā* ...	... Hearsay	Des. Det.
1062. *ittha-bhāva* ...	... Such an existence	Des. Det.
1063. *itthaṃ-nāma* ...	... Having such and such a name ...	Bah.
1064. *itthi-dhana* ...	... Dowry	Gen. Tp.
1065. *itthi-soṇḍi* ...	... A women addicted to drink ...	Des. Det.
1066. *iddhi-vikubbanā*	... The practise of psychic Powers ...	Gen. Tp.
1067. *idha-loka* ...	... This world	Des. Det.
1068. *Inda-jāla* ...	... Deception	Gen. Tp.
1069. *Inda-gopaka* ...	... Having Indra as the protector ...	Bah.
1070. *piṇit-indiya* ...	... With delighted heart	Bah.
1071. *Indiya-gutta* ...	... With restrained senses	Loc. Tp.
1072. *iriyā-patha* ...	... Good behaviour	Gen. Tp.
1073. *isi-sattama* ...	... The seventh great sage or the best sage i.e. Gautama Buddha ...	Loc. Tp.
1074. *an-īgha* ...	... Without a defect	Ng. Bah.
1075. *īsā-danta* ...	... Having teeth as long as a plough-pale	Bah.
1076. *nir-īha* ...	... Inactive	Ng. Bah.
1077. *uk'-kaṇṇaka* ...	... With ears out	Bah.
1078. *ukkā-pāta* ...	... A meteor	Gen. Tp.
1079. *ugga-putta* ...	... A mighty lord	Des. Det.
1080. *ugghaṭita-ññū*	... Of quick understanding	Up. Tp.
1081. *ucc'-âvaca* ...	... High and low	Dv.
1082. *ucca-kulīnatā* ...	... High birth	Des. Det.
1083. *uccā-sadda* ...	... A loud noise	Des. Det.
1084. *ucchu-rasa* ...	... Juice of sugar-cane	Gen. Tp.
1085. *uccheda-vāda*	... One who professes the doctrine of annihilation	Bah.
1086. *uju-bhāva* ...	... Uprightness	Des. Det.
1087. *ujjhāna-saññika*	... Irritable	Bah.
1088. *uñchā-cariyā* ...	... Wandering for gleaning	Dat. Tp.
1089. *aḍḍh'-uḍḍha* ...	... Three and a half	Bah.
1090. *uṇṇa-nābhi* ...	... A spider	Bah.
1091. *uṇh'-odaka* ...	... Hot water	Des. Det.
1092. *utu-pariṇāma*	... Change of seasons	Gen. Tp.
1093. *uttam'-aṅga* ...	... The head	Des. Det.
1094. *uttara-dhamma*	... Higher righteousness	Des. Det.
1095. *uttari-manussa*	... Super-human	Des. Det.
1096. *uttāna-seyyaka*	... Lying on one's back	Bah.
1097. *udak'-ogha* ...	... A flood of water	Gen. Tp.
1098. *uda-kaccha* ...	... Watery soil	Des. Det.
1099. *uda-kumbha* ...	... A water jug	Gen. Tp.
1100. *udañ-jala* ...	... Water	Des. Det.
1101. *uda-bindu* ...	... Drop of water	Gen. Tp.
1102. *uday'-attha* ...	... Rise and fall	Dv.

Compound	Meaning	Category
1103. *udar'-aggi* ...	... The fire of digestion	Loc. Tp.
1104. *udu-mana* ...	... Straight-forward	Bah.
1105. *udukhala-musala* (*pl.*)	... Mortar and pestle	Dv.
1106. *uddissa-kata* ...	... Allotted to	Des. Det.
1107. *uddha-gāmi* ...	... Going upwards	Up. Tp.
1108. *uddha-mukha*	... Turned upwards	Bah.
1109. *sukh'-udraya*	... Giving pleasure	Bah.
1110. *kul-ūpaka* ...	... A family friend	Up. Tp.
1111. *upa-kaṇṇaka-jappi*	... One who whispers into the ear ...	Up. Tp.
1112. *para-ditt'-upajīvi*	... A beggar	Up. Tp.
1113. *Buddh'-upaṭṭhāna*	... Attendance on Buddha	Gen. Tp.
1114. *upaṭṭhita-sati*	... With concentrated mind	Bah.
1115. *upa-deva* ...	... A minor god	Des. Det.
1116. *att'-upanāyika*	... Referring to oneself	Up. Tp.
1117. *upapatti-deva*	... A god by birth	Inst. Tp.
1118. *rūp'-upaya* ...	... Clinging to forms	Gen. Tp.
1119. *upari-cara* ...	... Walking in the air	Up. Tp.
1120. *upari-bhāga* ...	... The upper part	Des. Det.
1121. *upahacca-parinibbāyi*	... Coming to extinction after reducing the time of rebirths	Up. Tp.
1122. *an-upādi-sesa*	... Without any substratum	Ng. Bah.
1123. *ubbila-bhāva* ...	... Elated state	Des. Det.
1124. *ubbhato-bhāga-vimutta* ...	Emancipated in two ways	Inst. Tp.
1125. *Ummā-puppha*	... The flower of flax	Gen. Tp.
1126. *um-mūla* ...	... With roots out	Bah.
1127. *ura-ga* ...	... A snake	Up. Tp.
1128. *ulūka-pakkha*	... Owl's wing	Gen. Tp.
1129. *usu-kāra* ...	... An arrow maker	Up. Tp.
1130. *cat'-ussada* ...	... Having the four qualifications ...	Bah.
1131. *satt'-ussada* ...	... Crowded with human beings ...	Bah.
1132. *us-sūra-bhatta*	... Unpunctual meals	Des. Det.
1133. *us-sūra-seyyā*...	... Sleeping after sunrise	Des. Det.
1134. *ūr'-atthika* ...	... Thigh-bone	Gen. Tp.
1135. *ek'-āgarika* ...	... A thief	Bah.
1136. *ek-rājā* ...	... Universal sovereign	Des. Det.
1137. *ekam-eka* ...	... One by one	Iterative
1138. *eṇi-jaṅgha* ...	... Having thighs like the antelope ...	Bah.
1139. *eṇi-miga* ...	... The eṇi deer	Des. Det.
1140. *eva-rupa* ...	... Such	Bah.
1141. *evaṁ-diṭṭhi* ...	... Holding such views	Bah.
1142. *ehi-passika* ...	... Open to all	Syntactical
1143. *ehi-sāgata-vādi*	... A man of courtesy	Syntactical
1144. *okam-jaha* ...	... Renouncing the world	Up. Tp.
1145. *ogha-tiṇṇa* ...	... An Arhat	Acc. Tp.
1146. *otappa-gāravatā*	... Respect for conscience	Gen. Tp.

Compound	Meaning	Category
1147. *odak'-antika* ...	... A place near water	Gen. Tp.
1148. *odāta-vasana* ...	... Dressed in white	Bah.
1149. *ora-pāra* ...	... The lower and the higher worlds ...	Dv.
1150. *osadhi-tārakā*	... The star of healing	Des. Det.
1151. *ohita-sota* ...	... Attentive	Bah.
1152. *kaṁsa-kūṭa* ...	... Cheating with false metals ...	Inst. Tp.
1153. *kakaca-danta*	... Tooth of a saw	Gen. Tp.
1154. *kakkhaḷa-kathā*	... Cruel words	Des. Det.
1155. *kaṅkhā-chida*	... Removing doubts	Up. Tp.
1156. *kacavara-chaḍḍani*	... A dust pan	Gen. Tp.
1157. *kacchapa-loma*	... An impossibility	Gen. Tp.
1158. *kañcana-thūpa*	... A gild stupa	Inst. Tp.
1159. *kata-ggaha* ...	... He who throws the lucky dice ...	Up. Tp.
1160. *kaṭacchu-gāha*	... Holding on to one's spoon, niggardly person	Up. Tp.
1161. *kaṭi-sutta* ...	... A girdle	Gen. Tp.
1162. *kaṭṭh'-aggi* ...	... Woodfire	Gen. Tp.
1163. *kaṭhina-hadaya*	... Cruel	Bah.
1164. *kaṇa-bhakkha*	... Eating husk powder, a practice of certain ascetics	Up. Tp.
1165. *kaṇṭak'-apacita*	... Covered with thorns	Inst. Tp.
1166. *kaṇḍa-pahāra*	... An arrow shot	Gen. Tp.
1167. *kaṇḍu-rogi* ...	... Suffering from the disease of itch ...	Des. Det.-Taddhita
1168. *kaṇṇa-sukha* ...	... Pleasant to the ear	Dat. Tp.
1169. *kaṇha-sappa* ...	... A poisonous snake	Des. Det.
1170. *kaṇha-magga*	... Evil way	Des. Det.
1171. *kata-pubba* ...	... Done before	Des. Det.
1172. *kata-buddhi* ...	... Clever, trained	Bah.
1173. *kata-bhatta-kicca*	... After taking his meals	Bah.
1174. *kata-ññu* ...	... Grateful	Up. Tp.
1175. *katara-nāma* ...	... Of what name	Bah.
1176. *kattara-daṇḍa*	... A walking stick	Des. Det.
1177. *kattu-kāma* ...	... Desirous of doing	Bah.
1178. *katham-kothā*	... Doubt, uncertainty	Des. Det.
1179. *kathā-vatthu* ...	... Subject of a discourse	Gen. Tp.
1180. *kad-anna* ...	... Bad food	Des. Det.
1181. *kadali-phala* ...	... The fruit of the plantain	Gen. Tp.
1182. *kantāra-poṭipanna*	... A forester	Acc. Tpp.
1183. *kapaṇ'-addhikā*	... Beggars and way-farers	Dv.
1184. *kapāla-hattha*	... With a bowl in his hand	Bah.
1185. *kapi-citta* ...	... Fickle	Bah.
1186. *kappam-jaha* ...	... Free from saṁsara, an Arahanta ...	Up. Tp.
1187. *kappa-rukha* ...	... The desire-yielding tree ...	Dat. Tp.
1188. *kappaka-jātika*	... Belonging to barber class	Bah.
1189. *kappāsa-picu* ...	... Cotton	Des. Det.

Compound	Meaning	Category
1190. *kabara-kucchi*	Having a belly spotted with colours ...	Bah.
1191. *kabba-kāra* ...	A poet...	Up. Tp.
1192. *kambu-gīva* ...	Having a neck shaped like a shell ...	Bah.
1193. *purohita-kamma*	Office of a high priest	Gen. Tp.
1194. *kamm'-ārāma*	Delighting in activity	Bah.
1195. *kamma-bahula*	Very busy	Bah.
1196. *kammanta-dāsa*	A farm servant	Gen. Tp.
1197. *kammāra-gaggari*	Smith's bellows	Gen. Tp.
1198. *sabba-kammika*	One who does everything; a king's confidant	Bah.
1199. *kaya-vikkaya*	Purchase and sale trade	Dv.
1200. *duk-kara* ...	Difficult to do	Up. Tp.
1201. *su-kara* ...	Easy	Up. Tp.
1202. *kara-tala* ...	Palm of the hand	Gen. Tp.
1203. *kari-vara* ...	An excellent elephant	Loc. Tp.
1204. *karuṇā-sītala*	Tempered with mercy	Inst. Tp.
1205. *kalaham-kara*	Quarrelsome	Up. Tp.
1206. *kali-devatā* ...	Followers of Kali	Bah.
1207. *kalyāṇa-kāma*	Desiring what is good	Bah.
1208. *kalla-kāya* ...	Sound in body	Bah.
1209. *kalla-vassa* ...	A shower of ashes	Gen. Tp.
1210. *kallola-mālā* ...	A series of bellows	Gen. Tp.
1211. *kalopi-mukha*	The brim of a cooking pan ...	Gen. Tp.
1212. *kavāṭa-baddha*	door-bound	Inst. Tp.
1213. *sa-kasaṭa* ...	Faulty	Bah.
1214. *kasaṭ'-ôdaka* ...	Insipid water	Des. Det.
1215. *kasā-hata* ...	Struck with a whip	Inst. Tp.
1216. *kasāya-rasa* ...	Having pungent taste	Bah.
1217. *kasi-bhaṇḍa* ...	Ploughing implement	Gen. Tp.
1218. *kasiṇa-dosa* ...	Fault of the object	Gen. Tp.
1219. *kasira-vuttika*	Finding it difficult to live	Bah.
1220. *kahapaṇa-gabbha*	A safe for money	Gen. Tp.
1221. *kāka-peyya* ...	Full to the brim	Inst. Tp.
1222. *kāṇa-kacchapa*	The blind turtle	Des. Det.
1223. *kā-purisa* ...	A bad person	Des. Det.
1224. *kām'-aggi* ...	The fire of passion	Des. Det.
1225. *kām'-âbhibhū*	Overcoming passions	Up. Tp.
1226. *kāma-kāmi* ...	Gratifying one's own desires ...	Up. Tp.
1227. *kāya-gutta* ...	One who guards his body, controls his action	Loc. Tp.
1228. *kāya-ratha* ...	The carriage-like body	Des. Det.
1229. *citti-kāra* ...	Thought	Gen. Tp.
1230. *sak-kāra* ...	Homage	Des. Det.
1231. *kārā-bhedaka*	A thief who has broken out of jail ...	Gen. Tp.
1232. *kibbisa-kāri* ...	A sinner	Up. Up.

Compound	Meaning	Category
1233. *kāla-kesa*	With glossy hair	Bah.
1234. *kāla-daṇḍa*	Yama, the god of death	Bah.
1235. *kāl'-antara*	Interval	Gen. Tp.
1236. *kāla-kata*	Dead	Bah.
1237. *kāla-bhojana* ...	Eating at the proper time	Loc. Tp.
1238. *kāveyya-matta* ...	Intoxicated with poetry	Inst. Tp.
1239. *kāsāya-vattha* ...	With yellow robes	Bah.
1240. *kim-kara*	A servant	Syntactical
1241. *kim-purisa*	A wild man of the woods	Des. Det.
1242. *bahu-kicca*	Very busy	Bah.
1243. *kicca-kiccā*	Duties of all kinds	Iterative.
1244. *kiccha-patta*	Fallen in to misery	Acc. Tp.
1245. *kincikkha-kāmyalā* ...	Desire for a little thing	Gen. Tp.
1246. *kitth'-âda*	Eating corn	Up. Tp.
1247. *kilanta-kāya-citta* ...	Tired in body and mind	Bah.
1248. *a-kilāsu*	Untiring	Ng. Det.
1249. *kilesa-pahāna* ...	Giving up of the worldly lust ...	Gen. Tp.
1250. *kilesa-māra*	Death due to sinful desire ...	Inst. Tp.
1251. *kīlā-goḷa*	A ball for play	Dat. Tp.
1252. *ku-kicca*	Bad deed	Des. Det.
1253. *kukkuṭa-potaka* ...	A chicken	Gen. Tp.
1254. *kukkuḷa-sukarā* ...	Cocks and pigs	Dv.
1255. *kukkuḷa-vassa* ...	A shower of hot ashes	Gen. Tp.
1256. *kuñjara-sālā*	An elephant's stable	Gen. Tp.
1257. *kuṭṭa-rājā*	A subordinate prince	Des. Det.
1258. *kuḍḍa-nagaraka* ...	A little wattle and daub town ...	Inst. Tp.
1259. *kuṇḍaka-pūva* ...	A cake of husk powder	Gen. Tp.
1260. *kumāri-pañha* ...	Obtaining oracular answers from a girl supposed to be possessed by spirits	Gen. Tp.
1261. *kumbha-dāsī*	A slave girl who brings water from the well	Des. Det.
1262. *kumbhila-bhaya* ...	Fear of a crocodile	Abl. Tp.
1263. *kuraṅga-miga* ...	The antelope deer	Des. Det.
1264. *kurūra-kammanta* ...	Following a cruel occupation ...	Bah.
1265. *kula-tanti-rakkhaka* ...	One who keeps the line of the family	Gen. Tp.
1266. *kulāla-cakka*	A potter's wheel	Gen. Tp.
1267. *kusal'-âbhisanda* ...	Overflow of merit	Gen. Tp.
1268. *kuhanā-vatthu (ni)* ...	Cases of deceit	Gen. Tp.
1169. *kūṭa-vāṇija*	A black-marketeer	Des. Det.
1270. *kūṭa-ṭṭha*	Immutable	Up. Tp.
1271. *kūpa-khaṇa*	One who digs a pit	Up. Tp.
1272. *dhūma-ketu*	Fire	Bah.
1273. *ketu-kāmyatā* ...	Desire for prominence	Gen. Tp.
1274. *keli-sila*	Unreliable	Bah.
1275. *kevala-kappa* ...	The whole kalpa	Des. Det.

Compound	Meaning	Category
1276. *kesa-massu* ...	... Hair and beard	Dv.
1277. *kesara-sīha* ...	... Maned lion	Inst. Tp.
1278. *pubba-koṭi* ...	... The past	Des. Det.
1279. *koṭṭh'-aṭṭhi* ...	... Bone of abdomen	Gen. Tp.
1280. *koṇa-racchā* ...	... Cross roads	Inst. Tp.
1281. *kotuhala-maṅgalika*	... Celebrating feast	Gen. Tp.
1282. *kodha-vinaya*	... Discipline of anger	Gen. Tp.
1283. *kop'-antara* ...	... Ill tempered	Bah.
1284. *kopina-niddaṁsani*	... Shamless	Up. Tp.
1285. *kolan-kola* ...	... Going from clan to clan in Saṁsāra ...	Taddhita of Iterative.
1286. *maṅgala-kolāhala*	... Uproar that the Buddha will pronounce the blessing	Gen. Tp.
1287. *a-kovida* ...	... Ignorant	Ng. Det.
1288. *kovilāra-puppha*	... The flower of Kovilāra	Gen. Tp.
1289. *kos'-ārakkha* ...	... Keeper of a treasury	Up. Tp.
1290. *koseyya-pavara*	... A silk garment	Gen. Tp.
1291. *khajja-bhojjaṁ*	... Solid and other food	Dv.
1292. *khaṇ'-ātīta* ...	... Having missed the opportunity ...	Acc. Tp.
1293. *khaṇa-paccupaṇṇa*	... Momentary	Loc. Tp.
1294. *khaṇika-citta* ...	... Momentary thought	Des. Det.
1295. *khatta-dhamma*	... Political science	Gen. Tp.
1296. *khanti-bala* ...	... The force of forbearance. One whose strength is patients	Gen. Tp.
1297. *khanti-soraccaṁ*	... Qualities of a well-bred horse, docility, tractableness, etc.	Dv.
1298. *rūpa-khandhā*	... Constituents of material qualities ...	Gen. Tp.
1299. *khandh'-āvāra*	... A camp	Gen. Tp.
1300. *khandha-rasa*...	... Taste of the stem	Gen. Tp.
1301. *khambha-kata*	... Making a prop.	Des. Det.
1302. *khay'-ânupassi*	... Realizing the fact of decay ...	Up. Tp.
1303. *khar'-jina* ...	... Rough skin	Des. Det.
1304. *khalu-pacchābhattika*	... A person who refuses a food offered to him after the normal time ...	Syntactical
1305. *rāja-khādā* ...	... Royal food	Gen. Tp.
1306. *khiddā-dasaka*	... The decade of play	Gen. Tp.
1307. *khipita-sadda* ...	... The sound of sneezing	Gen. Tp.
1308. *khipp'-abhiññā*	... Quick intuition	Des. Det.
1309. *ceto-khilā* ...	... Mental obstructions	Gen. Tp.
1310. *khīr'-ôdaka* ...	... Milk and water	Inst. Tp.
1311. *khuddaka-nadī*	... A small river	Des. Det.
1312. *khup-pipāsā* ...	... Hunger and thirst	Dv.
1313. *khura-nāsa* ...	... Having a nose like a razor ...	Bah.
1314. *khetta-sāmika*	... The owner of the field	Gen. Tp.
1315. *khema-bhūmi* ...	... A paradise	Des. Det.
1316. *khoma-pilotika*	... A linen cloth	Gen. Tp.

Compound	Meaning	Category
1317. *dug-ga* ...	... A difficult road	Up. Tp.
1318. *gaṇa-gaṇi* ...	... The leader of many	Gen. Tp.
1319. *gaṇḍ'-uppāda*	... Producing upheavals an earth-worm	Up. Tp.
1320. *su-gata* ...	... The blessed one	Prādi
1321. *gata-yobbana*...	... Old	Bah.
1322. *gadrabha-rava*	... Braying of an ass	Gen. Tp.
1323. *gantha-pamocana*	... Release from the fetters of the body	Abl. Tp.
1324. *gabbha-dvāra*...	... The door of the bed-chamber ...	Gen. Tp.
1325. *gabbha-seyyā*...	... The womb	Gen. Tp.
1326. *hadayam-gama*	... Appealing to the heart	Up. Tp.
1327. *gambhīra-pañña*	... Of profound wisdom	Bah.
1328. *garu-ṭṭhāniya*...	... One who takes the place of a teacher	Taddhita of Gen. Tp.
1329. *gav'-assa* ...	... Cattle and horses	Dv.
1330. *gava-caṇḍa* ...	... Fierce towards cows	Loc. Tp.
1331. *gavam-pati* ...	... A bull	G. Tp. (Aluk)
1332. *gaha-ṭṭha* ...	... A house-holder fire	Up. Tp.
1333. *gahana-ṭṭhāna*	... A lair in the jungle	Loc. Tp.
1334. *gaha-pat'-aggi*	... The household fire	G. Tp.
1335. *gāthā-dvaya* ...	... A pair of stanzas	Gen. Tp.
1336. *gāma-kathā* ...	... Gossip	Gen. Tp.
1337. *giri-gabbara* ...	... A mountain cleft	Gen. Tp.
1338. *giri-rājā* ...	... King of mountains, Mt. Sineru ...	Gen. Tp.
1339. *gilāna-bhatta*...	... Food for the sick	Gen. Tp.
1340. *gihi-byañjanāni*	... Characteristics of a house-holder ...	Bah.
1341. *gutta-dvāra* ...	... With guarded doors i.e. practising self-control	Bah.
1342. *sa-guḷa* ...	... Sugared	Bah.
1343. *veda-gū* ...	... Perfect in Vedas	Up. Tp.
1344. *go-ṭṭha* ...	... A cow pen	
1345. *gotra-bhū* ...	... Becoming of a particular lineage ...	Up. Tp.
1346. *gopānasī-vanka*	... As crooked as a raft	Des. Det.
1347. *ghaṭi-odana* ...	... Rice boiled in a jar	Loc. Tp.
1348. *ghar'-āvāsa* ...	... Household life	Loc. Tp.
1349. *ghara-visa* ...	... Poison	G. Tp.
1350. *ghāsa-chada* ...	... Food and clothes	Dv.
1351. *cakka-chinna*	... Whose wheel is broken	Bah.
1352. *cakka-vaṭṭaka*	... A water wheel	G. Tp.
1353. *cakka-vatti* ...	... A just and faithful king	Up. Tp.
1354. *dibba-cakkhu* ...	... The divine sight	Des. Det.
1355. *cakkhu-dada* ...	... One who gives the eye of consciousness	Up. Tp.
1356. *cakkhu-viññāṇa*	... Visual cognition	Inst. Tp.
1357. *visama-cakkula*	... Squint-eyed	Bah.
1358. *catur-anga* ...	... Four-fold	Bah.
1359. *catu-khaṇṇa* ...	... Four cornered	Bah.

COMPOUND	MEANING	CATEGORY
1360. *catur-mmāsam*	... A season	Dvigu.
1361. *canda-ggāha* ...	... Moon eclipse	Gen. Tp.
1362. *candima-pabhā*	... Moon-light	Gen. Tp
1363. *camu-nātha* ...	... A general of an army	Gen. Tp.
1364. *camma-naddha*	... A drum	Inst. Tp.
1365. *cavana-dhamma*	... Doomed to fall	Bah.
1366. *cātu-disa* ...	... Comprising the four quarters ...	Bah.
1367. *cāru-dassane* ...	... Lovely to behold	Bah.
1368. *bhūmi-cūla* ...	... Earth-quake	Gen. Tp.
1369. *citta-kathi* ...	... An orator	Bah.
1370. *vimutta-citta* ...	... With carefree mind	Bah.
1371. *citta-rūpam* ...	... As much as expected	Governing.
1372. *cintā-maṇi* ...	... Desire-yielding stone	Det. Tp.
1373. *cira-ṭṭhitika* ...	... Perpetual	Bah.
1374. *cira-pabbajita*	... Having long since become a wanderer	Des. Det.
1375. *cīvara-dāna* ...	... Giving of robes	Gen. Tp.
1376. *cull'-upaṭṭhāka*	... A lesser follower	Des. Det.
1377. *cūḷā-maṇi* ...	... Crest-jewel	Gen. Tp.
1378. *sabba-cetasa* ...	... Whole-hearted	Bah.
1379. *cetiya-vandanā*	... Cetiya-worship	Gen. Tp.
1380. *ceto-vimutti* ...	... Emancipation of heart	Gen. Tp.
1381. *duc-cola* ...	... Clad in rags	Bah.
1382. *cha-kaṇṇa* ...	... Heard by six ears, i.e. public ...	Bah.
1383. *chatta-mangala*	... Coronation festivity	Gen. Tp.
1384. *chand'-agatigamana*	... Wrong way of conduct due to excitement	Inst. Tp.
1385. *chando-viciti* ...	... Prosody	Gen. Tp.
1386. *chava-dussa* ...	... A miserable garment	Des. Det.
1387. *chāva-kāla* ...	... Time of being hungry	Gen. TP.
1388. *chidda-kāri* ...	... Inconsistent	Up. Tp.
1389. *chinna-gantha*	... Unfettered	Bah.
1390. *jagati-ppadesa*	... A spot in the world	Loc. Tp.
1391. *janghā-magga*	... Foot-path	Gen. Tp.
1392. *jacc'-andha* ...	... Blind from birth	Inst. Tp.
1393. *a-jaddhu-māra*	... Death by starvation	Inst. Tp.
1394. *jana-vāda* ...	... gossip	Gen. Tp.
1395. *jambu-dīpa* ...	... The country of the rose apples, i.e. India	Gen. Tp.
1396. *jayam-patikā* ...	... Wife and husband	Dv.
1397. *jara-goṇa* ...	... An old bull	Des. Det.
1398. *jala-dhara* ...	... A cloud	Up. Tp.
1399. *seda-jallikā* ...	... A drop of perspiration	Gen. Tp.
1400. *java-chinna* ...	... Slow	Bah.
1401. *javana-pañña* ...	... Of swift understanding	Bah.
1402. *attam-jaha* ...	... Not caring for oneself	Up. Tp.

Compound	Meaning	Category
1403. *jāta-kamma* ...	... The ceremony connected with birth	Gen. Tp.
1404. *jāta-rūpa* ...	... Gold	Bah.
1405. *jāti-maṇi* ...	... A genuine precious stone ...	Inst. Tp.
1406. *dabba-jātika* ...	... Material	Bah.
1407. *dhana-jāni* ...	... Loss of wealth	Gen. Tp.
1408. *jāyā-patī* ...	... Husband and wife	Dv.
1409. *jāla-taṇhā* ...	... The net of thirst	Des. Det.
1410. *sabba-ji* ...	... Conquering all	Up. Tp.
1411. *jina-sāsana* ...	... Buddha's doctrine	Gen. Tp.
1412. *du-jjivha* ...	... A poisonous snake	Bah.
1413. *jīva-soki* ...	... Leading a life of sorrow	Des. Det.
1414. *jīvita-pariyosāna*	... Death	Gen. Tp.
1415. *maha-jutika* ...	... Of great splendour	Bah.
1416. *jūta-sālā* ...	... Gambling hall	Gen. Tp.
1417. *joti-pāvaka* ...	... Brilliant fire	Inst. Tp.
1418. *joti-sattha* ...	... Astronomy	Gen. Tp.
1419. *jhāna-rata* ...	... Fond of meditation	Loc. Tp.
1420. *ñāṇa-cakkhu* ...	... The eye of wisdom	Des. Det.
1421. *ñāti-dhamma* ...	... The duties of relatives	Gen. Tp.
1422. *veda-ññū* ...	... Knowing the Vedas	Up. Tp.
1423. *kappa-ṭṭha* ...	... Lasting over a kalpa	Up. Tp.
1424. *ṭhān'-uppatti* ...	... Arising spontaneously	Bah.
1425. *ṭhita-kappi* ...	... Waiting a whole kalpa	Bah.
1426. *dava-ḍāha* ...	... A jungle-fire	Gen. Tp.
1427. *tacchaka-sūkara*	... A bear	Des. Det.
1428. *tajjaniya-kamma*	... An act to be censured	Des. Det.
1429. *maraṇa-bhayatajjita*	... Moved by the fear of death ...	Inst. Tp.
1430. *taṇhā-samudda*	... The ocean of greed	Des. Det.
1431. *tatha-vacana* ...	... Speaking the truth	Bah.
1432. *tathā-kāri* ...	... Acting as he speaks	Up. Tp.
1433. *tathā-rūpa* ...	... Such	Bah.
1434. *tanu-bhūta* ...	... Diminished	Des. Det.
1435 *tanti-dhara* ...	... Bearer of tradition	Up. Tp.
1436. *tapo-kamma* ...	... Ascetic practice	Gen. Tp.
1437. *ratana-ttaya* ...	... The triad of gems	Gen. Tp.
1438. *tasa-thāvarā* ...	... Movable and immovable ...	Dv.
1439. *tādi-lakkhaṇa*	... Characteristics of such a thing ...	Gen. Tp.
1440. *tāva-kālika* ...	... Temporary	Bah.
1441. *ti-catu* ...	... Three or four	Dv.
1442. *ti-piṭaka (m)* ...	... Collection of three piṭakas ...	Dvigu.
1443. *tiṇa-dosa* ...	... A (field) damaged by weeds ...	Bah.
1444. *tiṇṇa-kathaṃkatha*	... Free from doubt	Bah.
1445. *tidas'-adhipati*	... Sakka, Indra	Gen. Tp.
1446. *timin-gala* ...	... A fish eater (big fish)	Up. Tp.
1447. *tiracchāna-kathā*	... A childish talk	Gen. Tp.

Compound		Meaning				Category
1448. *tiro-kuḍḍa* ...	...	Over the wall ...	...		...	Governing
1449. *Tiro-janapada*	...	A foreign country	...		...	Des. Det.
1450. *tuṇhi-bhāva* ...	...	Silence ...	...		...	Des. Det.
1451. *tura-ga* ...	...	A horse ...	...		...	Up. Tp.
1452. *te-vijja* ...	...	Possessed of threefold knowledge			...	Bah.
1453. *tejo-kasiṇa* ...	...	Contemplation of fire	...		...	Gen. Tp.
1454. *thaṇḍila-sāyika*	...	The act of lying on the bare ground			...	Loc. Tp.
1455. *tharu-ggaha* ...	...	One who carries a sword	...		...	Up. Tp.
1456. *thala-gocara* ...	...	Living on land ...	...		...	Loc. Tp
1457. *thāma gataditthika*	...	One in whom heresy has become strong ...	...		...	Bah.
1458. *theyya-citta* ...	...	Intending to steal	...		...	Bah.
1459. *thera-vāda* ...	...	Doctrine of the Theras	...		...	Gen. Tp.
1460. *dak'-āsaya* ...	...	Living in water ...	...		...	Bah.
1461. *dakkhiṇeyya-khetta*	...	A worthy recipient	...		...	Des. Des.
1462. *daṇḍa-kamma*	...	Punishment ...	...		...	Gen. Tp.
1463. *du-ddada* ...	...	Hard to give ...	...		...	Up. Tp.
1464. *su-danta* ...	...	Restrained ...	...		...	Des. Det.
1465. *dabbi-gāha* ...	...	Holding a spoon	...		...	Up. Tp.
1466. *daḷha-pahāra* ...	...	Strongly built ...	...		...	Bah.
1467. *yathā-bhutadassana*	...	The perception of things as they are				Des. Det.
1468. *sabba-dassāvi*...	...	Seeing everything	...		...	Up. Tp.
1469. *dāṭhā-bali* ...	...	One whose strength lies in his teeth...				Bah.
1470. *dāna-dhammā*	...	The duty of giving gifts ...			...	Gen. Tp.
1471. *kamma-dāyāda*	...	One who inherits his own deeds			...	Gen. Tp.
1472. *para-dārā* ...	...	Another's wife...	...		...	Gen. Tp.
1473. *dāru-yanta* ...	...	A wooden mill ...	...		...	Gen. Tp.
1474. *dâsi-putta* ...	...	An abusive term	...		...	Gen. Tp.
1475. *diṭṭhi-samudāya*	...	The origin of sophistry	...		...	Gen. Tp.
1476. *du-ddina* ...	...	Darkness ...	...		...	Des. Det.
1477. *divā-kara* ...	...	The sun ...	...		...	Up. Tp.
1478. *divi-bhava* ...	...	Of divine existence	...		...	Up. Tp.
1479. *du-vidha* ...	...	Two-fold ...	...		...	Bah.
1480. *kāya-duṭṭhulla*	...	Unchastity ...	...		...	Gen. Tp.
1481. *duma-phala* ...	...	Fruit of a tree ...	...		...	Gen. Tp.
1482. *deyya-dhamma*	...	A gift	...		...	Bah.
1483. *deva-dattika* ...	...	Given by gods ...	...		...	Gen. Tp.
1484. *devatā-bali* ...	...	An offering to the deities ...			...	Dat. Tp.
1485. *dosinā-puṇṇamāsī*	...	Full-moon night	...		...	Des. Det.
1486. *maha-dvāra* ...	...	The main gate ...	...		...	Des. Det.
1487. *dvi-ja* ...	...	A brahmin ...	...		...	Up. Tp.
1488. *dvi-'ha* ...	...	Two days ...	...		...	Dvigu.
1489. *duvi-ja* ...	...	A tooth ...	...		...	Up. Tp.
1490. *di-guna* ...	...	Double ...	...		...	Bah.
1491. *dve-patha* ...	...	A border patha ...	...		...	Dvigu.

Compound	Meaning	Category
1492. *dvā-dasa* ...	... Twelve	Des. Det.
1493. *dvidhā-gata* ...	... Gone to pieces	Des. Det.
1494. *dhañña-rāsi* ...	... A heap of corn	Gen. Tp.
1495. *dhanu-ggaha* ...	... An archer	Up. Tp.
1496. *dhamma-cakka-pavattana* ...	... Keeping moving the wheel of law ...	Gen. Tp.
1497. *dhamma-saraṇa*	... Putting faith in law	Bah.
1498. *dhātu-kusala* ...	... Skilled in elements	Loc. Tp.
1499. *cha-dhātura* ...	... Consisting of six elements... ...	Bah.
1500. *dhura-ssaha* ...	... Enduring one's yoke	Up. Tp.
1501. *dhuva-gāmi* ...	... Leading to permanence	Up. Tp.
1502. *dhenu-pa* ...	... A calf	Up. Tp.
1503. *dhorayha-vata*	... Drudgery	Gen. Tp.
1504. *nakkha-patha*	... The nocturnal sky	Gen. Tp.
1505. *na-ga* ...	... Mountain	Up. Tp.
1506. *nacca-gīta-vādita*	... Dancing, singing and instrumental music	Dv. Dv.
1507. *natthika-ditthi*	... Heresy	Gen. Tp.
1508. *nadi-dugga* ...	... A difficult fort in a river	Gen. Tp.
1509. *nara-sīha* ...	... Lion of man	Des. Det.
1510. *nava-ghata* ...	... Fresh ghee	Des. Det.
1511. *nānatta-saññā*	... Consciousness of diversity ...	Gen. Tp.
1512. *nānā-titthiya* ...	... Of various sects	Bah.
1513. *nāvā-tittha* ...	... A ferry	Gen. Tp.
1514. *ni-pphala* ...	... Fruitless	Bah.
1515. *nikāma-lābhi* ...	... Gaining pleasures	Up. Tp.
1516. *satta-nikāya* ...	... A collection of beings	Gen. Tp.
1517. *Ni-ggantha* ...	... A member of the Jain order ...	Bah.
1518. *nicca-dāna* ...	... A perpetual gift	Des. Det.
1519. *nijjhāma-taṇha*	... Very thirsty	Bah.
1520. *niddā-sīli* ...	... Sleepy	Bah.
1521. *nidhi-mukha* ...	... An excellent treasure	Gen. Tp.
1522. *ninn'-unnāta* ...	... Low and high	Dv.
1523. *nippacca-vādi*...	... Speaking hurtfully	Up. Tp.
1524. *nibbāṇa-patta*	... Having attained Nibbāṇa	Acc. Tp.
1525. *niraya-bhaya*...	... The fear of purgatory	Abl. Tp.
1526. *nir-āmaya* ...	... Healthy	Bah.
1527. *nivissa-vādi* ...	... A dogmatist	Des. Det.
1528. *ni-ssarajja* ...	... Confident	Bah.
1529. *nīla-gīva* ...	... A peacock	Bah.
1530. *tamo-nuda* ...	... Dispelling darkness	Up. Tp.
1531. *n'-eḷa* ...	... Faultless	Bah.
1532. *pāda-pa* ...	... A tree	Up. Tp.
1533. *paṁsu-guṇṭhita*	... Covered with dust	Inst. Tp.
1534. *pakati-citta* ...	... Original nature	Inst. Tp.

COMPOUND	MEANING	CATEGORY
1535. *pa-kopa* ...	... Agitation	Prādi
1536. *mātu-pakkha* ...	... Resembling one's mother	Bah.
1537. *paguṇa-bhāva*	... Familiarity	Des. Det.
1538. *pacc-akkham* ...	... Before the eyes	Governing
1539. *pacceka-buddha*	... Enlightened by oneself	Des. Det.
1540. *pacch'-ânutāpa*	... Remorse	Des. Det.
1541. *pañca-nikāyā*...	... The five collections (of suttantas) ...	Des. Det.
1542. *pañc'-aham* ...	... Five days	Dvigu.
1543. *pañha-vyākaraṇa*	... Mode of answering a question ...	Gen. Tp.
1544. *paṭi-kūṭa* ...	... Cheating in return	Des. Det.
1545. *paṭikkūlasaññi*	... Conscious of the impurity of material food	Bah.
1546. *paṭicca-samuppāda*	... Dependant origination	Des. Det.
1547. *paṭi-purisa* ...	... A rival	Des. Det.
1548. *paṭirūpa-desavāsa*	... Living in a suitable country ...	Bah.
1549. *paṭiloma-pakka*	... Opposite party	Des. Det.
1550. *magga-phalapaṭivedha*	... Realisation of the fruit of the path ...	Gen. Tp.
1551. *paṭi-sotam* ...	... Against the stream	Governing
1552. *paṇidhi-kamma*	... Payment of a vow	Des. Det.
1553. *pati-devatā* ...	... A devoted wife	Bah.
1554. *alam-pateyya*...	... A girl ripe for marriage	Syntactical
1555. *path'-adhā* ...	... Extent of path	Gen. Tp.
1556. *paddha-gu* ...	... Humble, servant	Up. Tp.
1557. *pantha-gū* ...	... A traveller	Up. Tp.
1558. *panna-ga* ...	... A snake	Up. Tp.
1559. *sayam-pabha* ...	... Self-radiant	Bah.
1560. *para-kkama* ...	... Endeavour	Des. Det.
1561. *para-loka* ...	... The other world	Des. Det.
1562. *param-parā* ...	... Succession	Iterative
1563. *paritta-suttaka*	... A thread worn as a charm (for protection).	Des. Tp.
1564. *pari-nibbāṇa* ...	... Perfect nibbāṇa	Des. Det.
1565. *sa-paripantha*	... Full of dangers	Bah.
1566. *pariyyati-paribhāṇavanta*	Possessed of intelligence for learning scriptures	Gen. Tp.
1567. *dhamma-pariyāya*	... Disquisition of law	Gen. Tp.
1568. *kumāra-parihāra*	... Looking after the prince ...	Gen. Tp.
1569. *paro-paññāsa* ...	... More than fifty	Governing
1570. *paveṇī-pālaka*	... Guardian of tradition	Gen. Tp.
1571. *pasata-miga* ...	... A spotted antelope	Des. Det.
1572. *pahūta-dhana*	... Rich	Bah.
1573. *ācariya-pācariya*	... Teacher of teachers	Gen. Tp.
1574. *pāṭihāriya-pakkha*	... An extra holiday	Des. Det.
1575. *pāṇa-bhu* ...	... A living being	Up. Tp.
1576. *pātur-bhava* ...	... Appearance	Des. Det.

Compound	Meaning	Category
1577. *kathā-pābhati* ...	A news	Des. Det.
1578. *pāra-gū*	Gone beyond	Up. Tp.
1579. *pāsāṇa-lekha*	A writing on a stone	Loc. Tp.
1580. *vinaya-piṭaka* ...	A collective appellation of the scriptures	Gen. Tp.
1581. *piṭṭhi-bāhā*	Elbow	Gen. Tp.
1582. *piṇḍa-cāra*	An alms round	Det. Tp.
1583. *mātā-pitaro*	Parents	Dv.
1584. *pitā-puttā*	Parents and children	Dv.
1585. *pitā-mahā*	Grandfather	Des. Det.
1586. *piti-kicca*	Father's duty	Gen. Tp.
1587. *pitu-ghātaka*	Parricide	Gen. Tp.
1588. *pidhāna-phalaka* ...	Covering board	Dat. Tp.
1589. *su-pipi*	Good to drink	Des. Det.
1590. *piloṭikā-khaṇḍa* ...	A piece of rag	Gen. Tp.
1591. *puggala-ññū*	Knowing individuals	Up. Tp.
1592. *puñña-kata*	One who has done a deed of merit ...	Bah.
1593. *putta-matā*	A woman whose sons are dead ...	Bah.
1594. *puthu-sattā*	Common people...	Des. Det.
1595. *puna-bbhava*	Renewed existence	Des. Det.
1596. *pubba-kicca*	Preliminary function	Des. Det.
1597. *pubbe-kata*	Deed done in a former existence ...	Aluk
1598. *purin-dada*	Name of Sakka, Indra	Up. Tp.
1599. *purisa-damma-sārathi* ...	Buddha	Gen. Tp.
1600. *pure.-bhatta*	An early meal	Des. Det.
1601. *kucchi-pūram*... ...	To one's belly's fill	Governing.
1602. *phala-dāyi*	Giving fruit	Up. Tp.
1603. *phalu-bīja*	(Plants) springing from a knot ...	Bah.
1604. *phāsu-vihāra*	Comfort	Des. Det.
1605. *phussa-kokila*... ...	A spotted cuckoo	Des. Det.
1606. *phussa-ratha*	A wonderful state carriage running of its own accord	Des. Det.
1607. *baddha-vera*	Hostile	Bah.
1608. *bala-kkāra*	Voilence	Aluk
1609. *bali-puṭṭha*	A crow	Inst. Tp.
1610. *bahu-tthika*	Having many women	Bah.
1611. *bahu-ssuta*	Very learned	Bah.
1612. *bāḷha-gilāna*	Very ill	Des. Det.
1613. *bāhira-kathā*	Non-religious discourse	Des. Det.
1614. *bāhu-jañña*	Belonging to the masses	Taddhita form of Des. Det.
1615. *Buddha-māmaka* ...	Devoted to Buddha	Syntactical
1616. *bojjh'-angakosalla* ...	Proficiency in the constituents of wisdom	Loc. Tp.
1617. *bodhi-satta*	A being destined to attain perfect enlightenment	Dat. Tp.

Compound	Meaning	Category
1618. *brahant'-arañña* ...	A vast forest	Des. Det.
1619. *Brahma-kappa* ...	Like Brahmā	Gen. Tp.
1620. *brahma-cāri*	Leading a pious life	Up. Tp.
1621. *brāhmaṇ'-ibbhā* ...	Brahmins and Vaiśyas	Dv.
1622. *bhatta-velā*	Time for meals	Gen. Tp.
1623. *ehi-bhandantika* ...	One who accepts an invitation ...	Syntactial.
1624. *bhadda-mukha* ...	A noble person	Bah.
1625. *bhava-cakka*	The wheel of rebirth	Gen. Tp.
1626. *bhikkhu-sangha* ...	The order of friars	Gen. Tp.
1627. *bhinna-nāva*	Ship-wrecked	Bah.
1628. *bhiyya-kāmyatā* ...	Greed	Des. Det.
1629. *bhumma-deva*... ...	A terrestrial god	Des. Det.
1630. *bhūta-vacana*... ...	Statement of the truth	Gen. Tp.
1631. *bhūmi-saya*	Sleeping on the ground	Up. Tp.
1632. *bheri-sadda*	Sound of the drum	Gen. Tp.
1633. *bho-vādi*	A brahmin	Up. Tp.
1634. *makkhu-vinaya* ...	Restraining of hypocrisy	Gen. Tp.
1635. *um-magga*	Wrong way	Des. Det.
1636. *magga-dūsi*	A highway robber	Up. Tp.
1637. *magga-vidu*	One who knows the path	Up. Tp.
1638. *manku-bhāva*	Discontent	Des. Det.
1639. *maccu-dheyya* ...	The realm of Māra	Gen. Tp.
1640. *majja-pa*	A drunkard	Up. Tp.
1641. *maṇi-thūṇā*	A jewelled pillar	Inst. Tp.
1642. *mattika-bhājana* ...	An earthern pot	Des. Det.
1643. *madhu-kara*	A bee	Up. Tp.
1644. *mano-java*	Swift as wind	Bah.
1645. *maraṇa-mañca* ...	Death-bed	Gen. Tp.
1646. *marici-dhamma* ...	Unsubstantial	Bah.
1647. *mahā-maha*	A great festival	Des. Det.
1648. *mahī-tala*	The ground	Gen. Tp.
1649. *mātā-maha*	Maternal grandfather	Gen. Tp.
1650. *māti-pakkha*	The mother's side	Gen. Tp.
1651. *mātu-hadaya*	A mother's heart	Gen. Tp.
1652. *māyā-kāra*	A magician	Up. Tp.
1653. *micchā-patha*	Wrong course	Des. Det.
1654. *mitta-ddu*	One who betrays his friend ...	Up. Tp.
1655. *mukha-udaka* ...	Water for rinsing mouth	Dat. Tp.
1656. *muṭṭhi-yuddha* ...	Boxing	Inst. Tp.
1657. *muttā-dāma*	A necklace of pearls	Gen. Tp.
1658. *musā-vāda*	A falsehood	Des. Det.
1659. *rukkha-mūla*	Root of the tree	Gen. Tp.
1660. *mūsika-darī*	A mouse-hole	Gen. Tp.
1661. *megha-maṇḍala* ...	Circle of clouds	Gen. Tp.
1662. *su-medhasa*	Very wise	Bah.

Compound	Meaning	Category
1663. *mosa-dhamma*	Of deceitful nature	Bah.
1664. *yakkh'-āviṭṭha*	Possessed by a Yaksha	Inst. Tp.
1665. *yathā-anurupa*	Suitable	Governing
1666. *yathā-ṭhita*	As they were	Governing
1667. *yathā-vidhim*	Duly	Governing
1668. *yama-dūta*	Death's messenger	Gen. Tp.
1669. *yācana-jīvana*	A beggar	Bah.
1670. *yāthāva-māna*	Pride of sufficiency	Gen. Tp.
1671. *yāva-jjivam*	Life-long	Governing
1672. *rajo-dhātu*	Dust element	Gen. Tp.
1673. *rajā-patha*	A dusty place	Gen. Tp.
1674. *rajas-sira*	With dusty head	Bah.
1675. *raṇam-jaha*	Giving up desires or harmfulness	Up. Tp.
1676. *mano-rama*	Gladdening the heart	Up. Tp.
1677. *rasa'-ada*	Enjoying the objects of taste	Up. Tp.
1678. *te-rasa*	Thirteen	Des. Det.
1679. *rassa-sarīra*	A dwarf	Bah.
1680. *raho-gata*	Being alone	Acc. Tp.
1681. *rahā-bhāva*	Secrecy	Des. Det.
1682. *rāja-kakudha-bandha*	An ensign of royalty	Gen. Tp.
1683. *rāja-dhānī*	A royal city	Gen. Tp.
1684. *rumma-vāsi*	Poorly dressed	Bah.
1685. *rūḷhi-sadda*	Popular language	Gen. Tp.
1686. *ni-rodha*	Obstruction	Prādi
1687. *avijjā-langī*	The bolt of avijjā	Des. Det.
1688. *lañca-khādaka*	Receiving bribes	Gen. Tp.
1689. *Buddha-līḷhā*	Buddha's grace	Gen. Tp.
1690. *lūkha'-ājīvi*	Leading a hard life	Bah.
1691. *vaci-gutta*	Controlled in speech	Loc. Tp.
1692. *vacī-kamma*	Behaviour in words	Gen. Tp.
1693. *vajja-dassi*	Finding fault	Up. Tp.
1694. *an'-a-vajja*	Faultless	Des. Det.
1695. *vajjha-paṭahabheri*	Execution drum	Gen. Tp.
1696. *vaḍḍheki-gāma*	A carpenter village	Gen. Tp.
1697. *vaṇṇu-patha*	Sandy place	Gen. Tp.
1698. *go-vata*	Behaving like a cow, a practice of ascetics	Gen. Tp.
1699. *vattamānaka-bhava*	The present existence	Des. Det.
1700. *vatthu-devatā*	The deity presiding over a sight	Gen. Tp.
1701. *vana-ppati*	A forest tree	Gen. Tp.
1702. *vane-ja*	Born in the woods	Up. Tp. (Aluk.)
1703. *vaya-ppatta*	Come of age	Acc. Tp.
1704. *vali-mukha*	A monkey	Bah.
1705. *vasun-dhara*	The earth	Up. Tp.
1706. *vāk-karaṇa*	Talk	Gen. Tp.

Compound	Meaning	Category
1707. *vācā-yata* ...	... Restrained in speech	Loc. Tp.
1708. *vāt'-āyana* ...	... A window	Gen. Tp.
1709. *vāyo-dhātu* ...	... The wind element	Gen. Tp.
1710. *vāri-d* ...	... A cloud	Up. Tp.
1711. *vāla-vedhi* ...	... A hair splitter, an accurate arguer ...	Up. Tp.
1712. *sattha-vāha* ...	... A caravan leader	Up. Tp.
1713. *vi-kāla* ...	... Wrong time	Des. Det.
1714. *chidda-vi-chidda*	... Full of little holes	Iterative
1715. *te-vijja* ...	... Possessed of three-fold knowledge ...	Bah.
1716. *su-viññāpaya* ...	... Easy to be taught	Des. Det.
1717. *a-viññū* ...	... Not wise	Ng. Det.
1718. *vitaṇḍā-vāda* ...	... Sophistry	Gen. Tp.
1719. *vinā-bhāva* ...	... Separation	Des. Det.
1720. *vipakkha-sevi*	... A traitor	Up. Tp.
1721. *vipassanā-ñāṇa*	... Method of attaining insight ...	Gen. Tp.
1722. *vi-mati* ...	... Doubt	Prādi.
1723. *jala-vīci* ...	... Waves of water	Gen. Tp.
1724. *a-vīci* ...	... Without intervals	Ng. Bah.
1725. *vīti-kkama* ...	... Transgression	Prādi.
1726. *viciti-thita* ...	... Process of cognition	Gen. Tp.
1727. *veda-gū* ...	... One who has attained to highest knowledge i.e. Buddha ...	Up. Tp.
1728. *veyyāvacca-kara*	... A servant	Up. Tp.
1729. *sa-udariya* ...	... A brother	Bah.
1730. *sīla-sanvara* ...	... Restraint in future by good conduct	Inst. Tp.
1731. *jāta-sansagga* ...	... One who has come into contact ...	Bah.
1732. *sa-kumara* ...	... Of the same age	Des. Det.
1733. *sakkaccam-kāri*	... Zealous	Up. Tp.
1734. *sak-kāya-nirodha* (*t*)	... Destruction of the existing body ...	Gen. Tp.
1735. *sakhila-vācatā*	... Friendly speech	Des. Det.
1736. *sankha-patta* ...	... Mother of pearl	Gen. Tp.
1737. *sanganik'-ārāma*	... Delighting in society	Bah.
1738. *sangīti-kāla* ...	... The time of the reduction of the Pāli canon	Gen. Tp.
1739. *sacca-sammatā*	... Maxim	Des. Det
1740. *saññā-vedayitā-nirodha* ...	Cessation of consciousness and sensation	Gen. Tp.
1741. *paṇṇa-saṭa* ...	... A heap of leaves...	Gen. Tp.
1742. *saṭṭhi-hāyana* ...	... Sixty years old	Bah.
1743. *satti-sūla* ...	... A sword stake	Gen. Tp.
1744. *satthu-d-anvaya*	... Successor of the master	Gen. Tp.
1745. *atīta-satthuka*	... Whose teacher is dead	Bah.
1746. *sad-dhamma-savana*	... Hearing the true dharma	Gen. Tp.
1747. *saddhā-deyya*	... A gift in faith	Inst. Tp
1748. *saddhim-cara* ...	... A companion	Up. Tp.

Compound	Meaning	Category
1749. *sabba-bhumma* ...	A universal monarch	Taddhit of Des. Det.
1750. *sabbassa-haraṇa* ...	Confiscation of one's property ...	Gen. Tp.
1751. *sama-cāga*	Equally liberal	Bah.
1752. *samajja-maṇḍala.* ...	The circle of the assembly ...	Gen. Tp.
1753. *samaṇa-brāhmaṇā* ...	Śramaṇas and brahmins	Dv.
1754. *samatha-yānika* ...	One who makes quietude his vehicle	Bah.
1755. *samantha-cakkha* ...	All-seeing	Bah.
1756. *samāna-gatika* ...	Identical	Bah.
1757. *sampha-palāpa* ...	Frivolous talk	Des. Det.
1758. *samm'-akkhāta* ...	Well-preached	Des. Det.
1759. *samma-ddasa*... ...	Having right views	Up. Tp.
1760. *sammā-ñāṇa*	Right knowledge	Des. Det.
1761. *sammā-samādhi* ...	Right concentration	Des. Det.
1762. *sara-ja*	A Lotus	Up. Tp.
1763. *sasa-lañjana*	The moon	Bah.
1764. *sasa-visāṇa*	A hare's horn, an impossibility ...	Gen. Tp.
1765. *sassata-vādı*	An eternalist	Up. Tp.
1766. *saha-dhenuka*... ...	Accompanied by a cow	Bah.
1767. *saha-vāsa*	Living together	Des. Det.
1768. *sahassa-netta*	Indra	Bah.
1769. *sākhā-miga*	A monkey	Loc. Tp.
1770. *sādhu-kāra*	Applause	Des. Det.
1771. *sāmīci-kamma*... ...	Proper act, homage	Gen. Tp.
1772. *a-sārada*	Immature	Ng. Det.
1773. *sārañiya-kathā* ...	Polite speech	Des. Det.
1774. *yañña-sālā*	Hall of sacrifice	Gen. Tp.
1775. *sāvaka-sangha* ...	The congregation of the eight Aryas	Gen. Tp.
1776. *s-âvajja*	Faulty	Bah.
1777. *sīri-dhara*	Glorious	Up. Tp.
1778. *sīta'-uṇha*	Hot and cold	Dv.
1779. *sīti-bhāva*	Coolness, calm	Noun from Cvī form
1780. *sīla-tittha*	Having good character as its bank ...	Bah.
1781. *sīsa-maya*	Leaden	Inst. Tp.
1782. *sīs'-ânuloki*	Looking ahead	Up. Tp.
1783. *sīha-nāda*	A shout of exultation	Gen. Tp.
1784. *su-du-bbala*	Very weak	Des. Det.
1785. *sugat'-ovāda*	A discourse of the blessed one ...	Gen. Tp.
1786. *suci-jātika*	Of pure descent	Bah.
1787. *suññatā-pakāsana* ...	A gospel of emptiness	Gen. Tp.
1788. *dīgha-sutta*	With long thread	Bah.
1789. *sutta-vibhanga* ...	Classifications of rules	Gen. Tp.
1790. *supin'-anta*	A dream	Gen. Tp.
1791. *surā-pita*	One who has drunk liquor ...	Bah.
1792. *su-uju*	Upright	Des. Det.
1793. *sūna-ghara*	A slaughter house	Gen. Tp.

Compound	Meaning	Category
1794. *sekha-bala* ...	... The strength of discipline ...	Des. Det.
1795. *mahā-sena-gutta*	... A great general	Des. Det.
1796. *senā-pacca* ...	... The position as general	Gen. Tp.
1797. *senānī-kuṭilatā*	... Strategy	Gen. Tp.
1798. *divā-seyyā* ...	... Noon-day rest	Des. Det.
1799. *Sot'-āpatti* ...	... Entering upon the noble path ...	Loc. Tp.
1800. *sot'-āpanna* ...	... A convert	Acc. Tp.
1801. *sotthi-kamma*...	... A blessing	Gen. Tp.
1802. *sotthi-sālā* ...	... A hospital	Gen. Tp.
1803. *sovaṭṭhik'-âlankāra*	... A kind of auspicious mark ...	Gen. Tp.
1804. *rāja-haṁsa* ...	... Royal swan	Des. Det.
1805. *hattha-sāra* ...	... Movable property	Loc. Tp.
1806. *hatthi-pabhinna*	... A furious elephant	Des. Det.
1807. *hadayam-gata*	... Learnt by heart	Aluk.
1808. *hadaya-ssita* ...	... Struck in the heart	Acc. Tp.
1809. *haliddā-rāga* ...	... Quickly changing	Bah.
1810. *hāsa-kara* ...	... Causing joy	Up. Tp.
1811. *hāsa-pañña* ...	... Of bright knowledge	Bah.
1812. *hinsā-mana* ...	... Wish to destroy	Gen. Tp.
1813. *hiri-mana* ...	... Modest in heart	Bah.
1814. *huhunka-jātika*	... One who has a grumbling nature, i.e. a brahmin	Bah.
1815. *heṭṭhā-bhāga* ...	... Lower part	Des. Det.
1816. *heṭṭhima-tala*...	... The lowest level	Des. Det.
1817. *hetu-vāda* ...	... Proclaimer of a cause, name of a sect	Bah.
1818. *horā-pāṭhaka*...	... An astrologer	Gen. Tp.

PRAKRIT

Compound	Meaning	Category
1. a-daṁsaṇa ...	... Disappearing	Ng. Det.
2. a-dhamma ...	... Sin	Ng. Det.
3. a-dhaṇa ...	... Poor	Bah.
4. ai-uṇha ...	... Too hot	Prādi
5. ai-mañcam ...	... Across the couch	Governing
6. ai-paṇḍiya ...	... A fool	Prādi
7. ai'-indiya ...	... Supersensual	Bah.
8. ai-kāya ...	... With a huge body	Bah.
9. aikkanta-jovvaṇā	... An old lady	Bah.
10. a-icchā ...	... Absence of desire to give	Ng. Det.
11. a-iṭṭha-puvva ...	... Not seen before...	Ng. Det.
12. ai-nu ...	... One who has got down from a ship...	Governing
13. a-iṇṇ'-āyāṇa ...	... Theft	Gen. Tp.
14. ai-ppasanga ...	... Too much acquaintance, logical defect of wide application	Prādi Det.
15. a-ira-āhā ...	... Lightning	Bah.
16. airitta-sijj'–āsaṇiya	... Keeping a lofty bed and seat ...	Bah.
17. aisaya-bhariya ...	... Filled to the brim	Inst. Tp.
18. aihi-saṁvibhāga...	... Gift unto an ascetic e.g. giving a meal	Gen. Tp.
19. a-uṇo-niutti ...	... Salvation	Ng. Det.
20. a-ulīna ...	... Belonging to a low family... ...	Ng. Det.
21. ao-ghaṇa ...	... Iron hammer	Gen. Tp.
22. ao-maya ...	... Made of iron	Gen. Tp.
23. ao-muha ...	... With mouth as hard as iron ...	Bah.
24. aṅka-dhara ...	... The moon	Up. Tp.
25. aṅka-dhāī ...	... A foster-mother	Des. Det.
26. aṅka-livi ...	... Alphabets	Gen. Tp.
27. Aṅga-cūliyā ...	... An appendix to an Anga	Gen. Tp.
28. aṅga-cchahiya ...	... One whose body is cut i.e. wounded	Bah.
29. aṅga-jāya ...	... A son	Abl. Tap.
30. aṅga-m-aṅga ...	... Every limb	Iterative
31. aṅga-madda ...	... One who shampoos the body ...	Up. Tp.
32. aṅga-ya ...	... A son	Up. Tp.
33. aṅg'-ubbhava	.... A son	Bah.
34. añcia-yañci ...	... Coming and going	Iterative
35. añjana-ppahā ...	... Name of a hell	Bah.
36. añjana-salāgā ...	... A small stick for applying collyrium	Gen. Tp.
37. añjalī-karana ...	... Bowing down	Gen. Tp.
38. aṇḍa-kaḍa ...	... Prepared out of egg	Inst. Tp.
39. anta-kāla ...	... Death, deluge	Gen. Tp.
40. anta-gada ...	... Attaining salvation in the present birth	Up. Tp.

COMPOUND	MEANING	CATEGORY
41. *antar-appa* ...	... The inner soul	Des. Det.
42. *antara-sattu* ...	... Internal enemy, anger, desire, etc. ...	Des. Det.
43. *ante-ura* ...	... A harem	Aluk.
44. *ante-vāsi* ...	... A disciple	Up. Tp. (Aluk)
45. *anto-dahaṇa* ...	... The burning of the heart	Des. Det.
46. *andha-tama* ...	... Dense darkness	Des. Det.
47. *andh'-āra* ...	... Darkness	Up. Tp.
48. *amba-ḍālaga* ...	... A piece of mango	Gen. Tp.
49. *amba-dhāī* ...	... Foster-mother	Des. Det.
50. *ambara-vattha* ...	... A clear cloth	Des. Det.
51. *ambu-a* ...	... A lotus	Up. Tp.
52. *ambu-vāha* ...	... A cloud	Up. Tp.
53. *ambho-ruha* ...	... A lotus	Up. Tp.
54. *aṁsu-māli* ...	... The sun	Bah.
55. *a-kamma-bhūmaga*	... One born in Akarma-bhumi ...	Bah.
56. *a-kay'-attha* ...	... One who has not achieved the fruit ...	Bah.
57. *a-kaya-kāri* ...	... Doing an improper act	Up. Tp.
58. *a-kāma-ṇijjarā* ...	... Destroying the karma by absence of desire	Inst. Tp.
59. *a-kiñcaṇa* ...	... Poor	Ng. Bah.
60. *a-kiriyā-vāi* ...	... An atheist	Ng. Det.
61. *a-kuo-bhaya* ...	... Fearless	Ng. Bah.
62. *a-kkaa-puvva* ...	... Not done before...	Ng. Det.
63. *akkanta-dukkha*...	... Overcome with grief	Inst. Tp.
64. *a-kkuhaya* ...	... Free from deceit	Ng. Bah.
65. *a-kkhiṇa-mahāṇasī*	... A supernatural power by means of which many Bhikshus can be entertained with little food	Ng. Det.
66. *a-kkhohaṇijja* ...	... One who can not be agitated ...	Ng. Det.
67. *a-khādima* ...	... Not eatable	Ng. Det.
68. *agaḍa-daddura* ...	... A person not leaving one's house ...	Loc. Tp.
69. *a-gamma-gāmi* ...	... Enjoying with another's wife ...	Up. Tp.
70. *a-garu-lahu* ...	.... Neither heavy nor light	Ng. Det.
71. *agga-jīhā* ...	... The tip of the tongue	Gen. Tp.
72. *agga-ṇī* ...	... A leader	Up. Tp.
73. *agga-ya* ...	... A brahmin, an elder brother ...	Up. Tp.
74. *aggi-hottiya* ...	... A sacrificer	Taddhita of Gen. Tp.
75. *agge-sara* ...	... A leader	Up. Tp. (Aluk)
76. *a-cakkhu-daṁsaṇa*	... Seeing with mental power ...	Inst. Tp.
77. *a-cakkhu-phāsa* ...	... Darkness	Ng. Bah.
78. *a-cakkhusa* ...	... Not to be seen with eyes ...	Ng. Det.
79. *a-cir'-ābhā* ...	... Lightning	Ng. Bah.
80. *a-celaya* ...	... Without a garment	Ng. Bah.
81. *accanta-thāvara*...	... Belonging to thāvara type since long	Des. Det.
82. *acci-māli* ...	... The sun	Bah.

Compound	Meaning	Category
83. *acc-ukkada*	Very fierce	Prādi
84. *acchi-ṇimīliya*	Winking of the eye	Gen. Tp.
85. *acchi-vi-acchi*	Mutual attraction	Iterative
86. *a-jar-â-mara*	Free from old age, and death	Des. Det.
87. *a-jaso-kitti-ṇāma*	A karma leading to ill-fame	Gen. Tp.
88. *ajja-utta*	A term for addressing the husband	Des. Det.
89. *ajja-ttā*	Today or tomorrow	Dv.
90. *ajjhappa-dosa*	A defect of the mind	Gen. Tp.
91. *aṭṭa-ṇṇa*	Knowing the miseries of others	Up. Tp.
92. *aṭṭha-jāya*	Matter under consideration	Des. Det.
93. *aṭṭha-saiya*	Having wealth in hundreds, or giving various meanings	Bah.
94. *aṭṭha-cattālisa*	Forty-eight	Dv.
95. *aṭṭha-payā*	(A meter) with eight quarters	Bah.
96. *aṭṭha-maṅgalam*	A group of eight auspicious things	Dvigu.
97. *aṭṭhā-daṇḍā*	A violence committed for some purpose	Dat. Tp.
98. *aṭṭhi-miñja*	The marrow in a bone	Gen. Tp.
99. *aṇa-dhāraga*	A debtor	Gen. Tp.
100. *Aṇaṅga-bāṇa*	The cupid's arrow	Gen. Tp.
101. *aṇanta-ṇāṇi*	Possessing the highest knowledge	Bah.
102. *aṇant'-aṇubandhi*	The karma tying a soul to the cycle of birth and death for a long time	Up. Tp.
103. *aṇ-agāra*	An ascetic	Ng. Bah.
104. *aṇ-aṇṇa-tulla*	Unequalled	Ng. Bah.
105. *aṇ-aṇṇa-maṇasa*	With concentrated mind	Ng. Bah.
106. *aṇa-rāya*	Without a king	Ng. Bah.
108. *aṇ-avekkhiya-kāri*	Acting rashly	Up. Tp.
109. *aṇ-āi-ṇihaṇa*	Eternal	Ng. Bah.
110. *aṇ-āgay'-addhā*	The future	Des. Det.
111. *aṇicca-bhāvaṇā*	Thinking about the endless existence	Gen. Tp.
112. *aṇu-gāma*	A small village	Des. Det.
113. *aṇu-ppabha*	A representative	Des. Det.
114. *aṇu-virai*	The inferior law	Des. Det.
115. *uṇ-nttaru-vimāṇa*	The best heaven	Des. Det.
116. *aṇu-diyaham*	Daily	Governing
117. *aṇu-dhamma-cāri*	Following the blissful law, i.e. a Jain	Up. Tp.
118. *aṇu-puvvam*	Successively	Governing
119. *aṇu-magga-gāmi*	Following	Up. Tp.
120. *aṇ'-ojja*	Faultless	Ng. Det.
121. *aṇ-ora-pāra*	Endless, much	Ng. Bah.
122. *aṇ-evam-bhūta*	A wonder	Ng. Det.
123. *aṇṇa-dhammiya*	A follower of other religion	Bah.
124. *aṇṇa-vihi*	The science of cooking	Gen. Tp.
125. *aṇṇ'-aṇṇa*	One another	Iterative

Compound	Meaning	Category
126. *aṇṇahā-bhāva*	Alteration	Des. Det.
127. *pubb'-aṇha*	Former half of the day	Gen. Tp.
128. *atta-ya*	A son	Up. Tp.
129. *atti-hara*	Killing the disease	Up. Tp.
130. *attha-vi*	Knowing the meaning	Up. Tp.
131. *attha-sattha*	The science of economics... ...	Gen. Tp.
132. *attha-siddha*	Possessing ample wealth	Bah.
133. *attha-giri*	The setting mountain	Gen. Tp.
134. *atthi-kāya*	The conglomeration of parts ...	Gen. Tp.
135. *a-dakkhu*	Blind, not omniscient	Ng. Det.
136. *a-datt'-ādāna-veramaṇa* ...	Abstension from theft	Abl. Tp.
137. *a-ddaṁsaṇī-bhūa* ...	Disappeared	Cvī form
138. *addha-canda*	The crescent moon, taking by the neck, a weapon	Gen. Tp.
139. *addha-cchaṭṭha* ...	Five and a half	Bah.
140. *addhā-cheda*	A small measure of time ...	Gen. Tp.
141. *addhāṇa-sīsaya* ...	The end of a path	Gen. Tp.
142. *a-dhamma-budhi* ...	Having a tendency towards sin ...	Bah.
143. *annao-'huttam*... ...	The other way	Governing
144. *a-puṇa-bhava*	Salvation	Ng. Det.
145. *a-puṇ'-āvatti*	A freed soul	Ng. Bah.
146. *appa-jjoi*	Of the nature of knowledge ...	Bah.
147. *appa-ṇṇu*	Knowing the soul	Up. Tp.
148. *a-paḍi-haṭṭha*	Unequalled	Ng. Bah.
149. *appāṇa-rakkhi*... ...	Protecting the soul	Up. Tp.
150. *abbhantara-tava* ...	Internal penance	Des. Det.
151. *abhaya-daya*	Assuring safety	Up. Tp.
152. *abhayam-kara*	Assuring safety	Up. Tp.
153. *abhi-muha*	Facing	Bah.
154. *a-mama*	Desireless	Bah.
155. *amaya-kara*	The moon	Bah.
156. *amaya-maya*	Full of nectar	Inst. Tp.
157. *amara-vai*	Indra	Gen. Tp.
158. *amāri-ghosā*	Proclamation of non-violence ...	Gen. Tp.
159. *amiya-bhūya*	Like a nectar	Des. Det.
160. *ammā-pii* ... ... *-piu* ... ... *-piyara* ... ... *-pīi*	Parents	Dv.
161. *aya-vāla*	A goat-herd	Up. Tp.
162. *aya-kanta*	Magnet	Gen. Tp.
163. *ayya-āvatta*	India	Gen. Tp.
164. *arai-mahaṇijja*	A karma producing misery ...	Gen. Tp.
166. *ari-damaṇa*	Destroying the enemy	Up. Tp.
167. *a-lajjira*	Shameless	Ng. Det.

Compound	Meaning	Category
168. *alam-ala-vasaha* ...	A mighty bull	Syntactical
169. *ali-ula*	A swarm of bees	Gen. Tp.
170. *ava-sadda*	Abuse	Des. Det.
171. *ava-gāra*	Harm	Des. Det.
172. *ava-meha*	Cloudless	Bah.
173. *avar'-aṇha*	The latter half of a day	Gen. Tp.
174. *avassa-karaṇijja* ...	That which should necessarily be done	Des. Det.
175. *avahiya-maṇa*	Attentive	Bah.
176. *avāpa-daṁsi*	Knowing the danger	Up. Tp.
177. *aveya-rui*	Free from desire	Bah.
178. *asacc-âmosa*	Truth mixed with falsehood ...	Des. Det.
179. *asaur'-āsaya*	Cruel hearted	Bah.
180. *asāya-veyaṇijja* ...	A karma causing misery	Gen. Tp.
181. *asi-dhārā*	Blade of a sword	Gen. Tp.
182. *asi-dheṇu*	A knife	Des. Det.
183. *assa-meha*	A particular sacrifice, wherein a horse is killed	Gen. Tp.
184. *aha-loga*	The nether world	Des. Det.
185. *aha-ṭṭha*	Real	Bah.
186. *aha-ṇṇisam*	Day and night	Dv.
187. *aham-inda*	A proud fellow	Syntactical
188. *aham-ahamiā*	An acute longing to go forward ...	Syntactical
189. *aha-chanda*	Whimsical	Bah.
190. *ahā-pavatta*	As before	Des. Det.
191. *ahā-satti*	As possible	Governing
192. *ahā-sutta*	After the sutra	Governing
193. *ah'-inda*	King of serpents	Gen. Tp.
194. *ahi-gandha*	Possessing better smell	Bah.
195. *ahigaraṇa-kara* ...	Quarrelsome	Up. Tp.
196. *ah'-īsara*	The great god	Des. Det.
197. *ahe-kamma*	A fault in alms round	Des. Det.
198. *ahe-loga*	The nether world	Des. Det.
199. *a-heu-vāya*	Believing in scripture only ...	Des. Det.
200. *aho-gāmi*	Going to a bad state	Up. Tp.
201. *aho-muha*	Ashamed	Bah.
202. *aho-dāṇa*	A wonderful gift	Syntactical.
203. *aho-ṇisam*	Day and night	Dv.
204. *ā-amba*	A little red	Prādi.
205. *ādi-mūla*	The primary cause	Des. Det.
206. *ādi-mokkha*	Release from the wordly existence ...	Abl. Tp.
207. *āu-bahula*	Having much water	Bah.
208. *āu-kkhaya*	Death	Gen. Tp.
209. *āuha-ghara-sālā* ...	A store of weapons	Gen. Tp.
210. *ākhaṇḍala-dhanuha* ...	The rain-bow	Gen. Tp.

COMPOUND	MEANING	CATEGORY
211. *āgant'-āgāra* ...	... An inn...	Gen. Tp.
212. *āgama-kusala* ...	... Adept in scriptures	Loc. Tp.
213. *āgāḍha-paṇṇa* ...	... Scripture	Bah.
214. *āgāsa-gamā* ...	... A lore enabling one to move through the sky	Up. Tp.
215. *āṇatti-ara* ...	... A servant	Up. Tp.
216. *āṇā-īsara* ...	... A commanding officer	Gen. Tp.
217. *āṇ'-āpāṇa-paijatti*	... The capacity to inhale and exhale ...	Gen. Tp.
218. *āṇ'-āpāṇapajjatti*	... Believing in scriptures	Bah.
219. *āya-gutta* ...	... Self-controlled	Gen. Tp.
220. *āya-tanta* ...	... Independent	Gen. Tp.
221. *āya-hamma* ...	... Destroying oneself	Up. Tp.
222. *āyam-tama* ...	... Ignorant	Bah.
223. *āyam-dama* ...	... Controlling the self	Up. Tp.
224. *āyāi-ṭṭhāṇa* ...	... The worldly existence	Gen. Tp.
225. *āyāhiṇa-payāhiṇa*	... One moving to the right and then settling there	Bah.
226. *āva-kaham* ...	... Life-long	Governing
227. *āvaṇṇa-sattā* ...	... A pregnant woman	Bah.
228. *āvalia-paviṭṭha*	... A part of the series	Acc. Tp.
229. *āvīi-maraṇa* ...	... A type of death	Des. Det.
230. *ās'-āroha* ...	... Riding a horse	Up. Tp.
231. *āsī-visa* ...	... A snake	Bah.
232. *āsī-vāya* ...	... A blessing	Gen. Tp.
233. *āsu-paṇṇa* ...	... Quick witted, possessed of kevala knowledge	Bah
234. *āhā-kamma* ...	... Preparing food for an ascetic ...	Gen. Tp.
235. *āhi-tuṇḍia* ...	... A snake-charmer	Taddhita of Gen. Tp.
236. *ingia-ṇṇu* ...	... Knowing the suggestion given by a gesture	Up. Tp.
237. *Inda-i* ...	... Ravaṇa's son	Up. Tp.
238. *inda-jāla* ...	... Magic	Gen. Tp.
239. *ikkhu-vāḍa* ...	... A field of sugar-cane	Gen. Tp.
240. *icch'-anuloma* ...	... According to the wish	Gen. Tp.
241. *iti-ha-āsa* ...	... History	Syntactical
242. *ittham-tha* ...	... Definite	Up. Tp.
243. *itthi-kahā* ...	... Talk about ladies	Gen. Tp.
244. *iriyā-samii* ...	... Rules about walking for ascetics ...	Gen. Tp.
245. *iha-loya* ...	... The mortal world	Des. Det.
246. *īsi-pabbhāra* ...	... A little bent	Bah.
247. *ui-rāya* ...	... The spring	Gen. Tp.
248. *uu-sandhi* ...	... A link between two seasons ...	Gen. Tp.
249. *umbara-uppha* ...	... Extra-ordinary rise	Gen. Tp.
250. *uk-kaṇṇa* ...	... With attentive ears	Bah.
251. *ukkā-vāya* ...	... Falling of a meteor	Gen. Tp.

Compound	Meaning	Category
252. *ucca-vāya* ...	... Praise	Des. Det.
253. *uccā-gotta* ...	... Belonging to a high family ...	Bah.
254. *uc-ca-ava-ca* ...	... High and low	Syntactical
255. *ujju-jaḍa* ...	... Simple but fool	Dv.
256. *uḍu-va* *pa* ...	... The moon	Up. Tp.
257. *uḍḍha-kāya* ...	... Upper part of the body	Gen. Tp.
258. *uttar'-aḍḍha* ...	... The latter half	Des. Det.
259. *uttāṇa-sāiya* ...	... Lying prostrate	Up. Tp.
260. *uda-ulla* ...	... Wet with water	Inst. Tp.
261. *udaga-gabbha* ...	... A cloud	Bah.
262. *udaraṁ-bhari* ...	... Selfish	Up. Tp.
263. *up-paha-jāī* ...	... Following the wrong course ...	Up. Tp.
264. *ubhaya-loga* ...	... Both the worlds	Des. Det.
265. *ura-ga* ...	... A serpent	Up. Tp.
266. *uv'-akkhāṇa* ...	... A tale	Prādi
267. *uvattha-kāla* ...	... The time of arrival	Gen. Tp.
268. *uvaṭṭhāṇa-sālā*...	... An assembly hall	Gen. Tp.
269. *uvāsaga-paḍimā*	... A practice of restraint ... ... prescribed for a lay follower ...	Gen. Tp.
270. *uvehā-kara* ...	... Indifferent	Up. Tp.
271. *uvv'-īsa* ...	... A king	Gen. Tp.
272. *usu-kāra* ...	... One who prepares an arrow ...	Up. Tp.
273. *us-sankhala* ...	... Unfettered	Bah.
274. *ūṇa-uariā* ...	... Calling less than required, a type of penance	Des. Det.
275. *ūru-daggha* ...	... Knee deep	Inst. Tp.
276. *e'-ārūva* ...	... Like this	Bah.
277. *ekk'-asaṇiya* ...	... Eating once a day	Bah.
278. *ekka-gharilla* ...	... Brother-in-law	Bah.
279. *ekkam-ekka* ...	... One another	Iterative
280. *eg'-agga* ...	... Concentrated	Bah.
281. *eg'-anta-diṭṭhi* ...	... Follower of any other sect than Jainism	Bah.
282. *eṇa-nāhi* ...	... Musk	Gen. Tp.
283. *en'-aṅka* ...	... The moon	Bah.
284. *ela-mūga* ...	... Speaking indistinct like a goat ...	Des. Det.
285. *evam-viha* ...	... Like this	Bah.
286. *ogha-saṇṇā* ...	... Common knowledge	Gen. Tp.
287. *oma-celaga* ...	... Clad in tattered clothes	Bah.
288. *ov-aḍḍha* ...	... Nearly half	Governing
289. *osa-cāraṇa* ...	... An ascetic, who walks with a support of ice	Des. Det.
290. *oham-tara* ...	... An ascetic securing freedom from the worldly existence	Up. Tp.
291. *ohi-jiṇa* ...	... A jiṇa possessing Avadhi knowledge	Inst. Tp.

Compound	Meaning	Category
292. *kai-viha* ...	... Of how many types	Bah.
293. *kai-ddhaya* ...	... Arjuna...	Bah.
294. *kai-rāya* ...	... A great poet	Gen. Tp.
295. *Kailāsa-Saya* ...	... God Shiva	Up. Tp.
296. *kañcaṇa-sela* ...	... Mount Meru	Gen. Tp.
297. *kaṇṭaga-beṇḍiyā*	... A thorny branch	Gen. Tp.
298. *kaṇṭha-sutta* ...	... A necklace	Gen. Tp.
299. *kaṇṭhā-kaṇṭhi* ...	... A dual in which each opponent catches the other's neck	Bah.
300. *kambhāra-jamma*	... Saffron	Bah.
301. *kakka-garuga* ...	... Deceit	Gen. Tp.
302. *kacchabha-ringiya*	... A defect in salutation to a teacher ...	Gen. Tp.
303. *kajja-jāṇa* ...	... One who knows his duty	Up. Tp.
304. *kaṭṭha-kāra* ...	... Dealing in wood	Up. Tp.
305. *kaṭṭha-khāya* ...	... An insect	Up. Tp.
306. *kaḍa-jogi* ...	... One who has done his work ...	Bah.
307. *kaḍa-vāi* ...	... One who believes in the world being created	Up. Tp.
308. *kaḍi-vatti* ...	... A girdle	Gen. Tp.
309. *kaṇ'-āda* ...	... Name of a propounder of a school ...	Up. Tp.
310. *kaṇaga-kanta* ...	... Glittering like gold	Des. Det.
311. *kaṇṇa-dhāra* ...	... A pilot	Up. Tp.
312. *kaṇṇa-vehaṇaga*	... A festival of piercing a hole through the child's ear	Gen. Tp.
313. *kaṇṇa-sakkulī* ...	... Ear-hole	Gen. Tp.
314. *kaṇha-sappa* ...	... A dark cobra	Des. Det.
315. *kappa-taru* ...	... The desire-yielding tree	Dat. Tp.
316. *kapp-āīa* ...	... A god	Acc. Tp.
317. *kapp'-anta* ...	... The deluge	Gen. Tp.
318. *kamala-joni* ...	... God Brahmā	Bah. Tp.
319. *kamala-bandha*	... The sun	Gen. Tp.
320. *kamal'-āgara* ...	... A lotus grove	Gen. Tp.
321. *kamalā-ara* ...	... A rich person	Up. Tp.
322. *kamma-kara* ...	... A servant	Up. Tp.
323. *kamma-kibbisa*...	... Acting badly	Bah.
324. *kamma-bandha*...	... Bond of actions	Gen. Tp.
325. *kamma-yā* ...	... Wisdom born of experience ...	Up. Tp.
326. *kamm'-ājīva* ...	... An artisan	Bah.
327. *kammaṇa-gāri*	... A magician	Up. Tp.
328. *kaya-uṇṇa* ...	... A meritorious person	Bah.
329. *kaya-kajja* ...	... One who has achieved his aim ...	Bah.
330. *kaya-ggha* ...	... Ungrateful	Up. Tp.
331. *kaya-bali-kama*	... One who has offered an offering unto gods	Bah.
332. *kay'-anta* ...	... The god of Death	Bah.

COMPOUND	MEANING	CATEGORY
333. *kay-asaṇa*	Bad food	Des. Det.
334. *kaya-sekhara*	A cock...	Bah.
335. *kara-ruha*	A nail	Up. Tp.
336. *karaṇ'-āhivai*	A jailor	Gen. Tp.
337. *kari-mayara*	A water-elephant	Des. Det.
338. *kala-kaṇṭhī*	A female cuckoo	Bah.
339. *kal'-āyariya*	A teacher in arts	Gen. Tp.
340. *kali-juga*	The Kali era	Gen. Tp.
341. *kallā-kallim*	Every day	Iterative
342. *kavv'-āya*	A ghost	Up. Tp.
343. *kasa-paṭṭa*	A touch stone	Gen. Tp.
344. *kasaṇa-pakha*	The dark half	Des. Det.
345. *koham-kahā*	A story arousing passion, hatred, etc.	Des. Det.
346. *kāu-kāmā*	Desirous of doing	Bah.
347. *kā-urisa*	A bad person	Des. Det.
348. *kāka-tālijja*	Co-incidence	Syntactical
349. *kāṇ'-acchi*	A squint-eyed look	Des. Det.
350. *kāma-gama*	Behaving according to his wish	Up. Tp.
351. *kāmam-duhā*	(A cow) yielding desire	Up. Tp.
352. *kāma-dheṇu*	Desire yielding cow	Dat. Tp.
353. *kāyo-gutti*	A control over body	Gen. Tp.
354. *kār'-âgāra*	A prison	Gen. Tp.
355. *kāla-kaṅkhi*	Awaiting an opportunity	Up. Tp.
356. *kāla-miga*	A specis of deer	Des. Det.
357. *kāhīi-dāna*	A gift made with a hope of return	Syntactical
358. *kiṅ-kattavvaya-mūḍha*	At a loss to know what to do	Loc. Tp.
359. *kiṅ-kicca-jada*	Not knowing what to do	Syntactical
360. *kim-purisa*	A superhuman being	Des. Det.
361. *kicci-pāuraṇa*	God Shiva	Bah.
362. *kitti-kara*	Giving fame	Up. Tp.
363. *kiriyā-vara*	Skilled in actions	Loc. Tp.
364. *kis'-aṅga*	Weak	Bah.
365. *kīṇāsa-giha*	Death	Gen. Tp.
366. *ku-urisa*	A wicked person	Des. Det.
367. *ku-aiṭṭhiya*	Holding bad views	Bah.
368. *ku-haṇa*	Poor	Bah.
369. *ku-ttia*	The triple world	Gen. Tp.
370. *kuṇṭala-viṇṭala*	Magic witch-craft	Interative
371. *kuṇḍa-dhāri*	Obedient	Up. Tp.
372. *kumbh'-āra*	A potter	Up. Tp.
373. *kumbhī-pāga*	Cooking in a vessel, a torture in hell	Loc. Tp.
374. *kumbh'-ubbhava*	Sage Agastya	Bah.
375. *kucchi-pūra*	Filling the belly	Gen. Tp.
376. *kucchi-sūla*	Stomach-ache	Gen. Tp.
377. *kucchim-bhari*	Selfish	Up. Tp.

Compound	Meaning	Category
378. *kuṭṭa-vāla*	An officer in charge of a fort ...	Up. Tp.
379. *kubera-disā*	The north	Gen. Tp.
380. *kuraṅg'-acchī*	A woman with eyes like those of a fawn	Bah.
381. *kula-kkama*	Family tradition...	Gen. Tp.
382. *kula-jāa*	Belonging to a respectable family ...	Inst. Tp.
383. *kul'-ingāla*	A blot on the family	Gen. Tp.
384. *kusum-cāva*	Cupid	Bah.
385. *kūḍa-kāri*	A traitor	Up. Tp.
386. *kūḍa-leha*	A forged letter	Inst. Tp.
387. *kūpa-daddura*	A narrow minded person	Loc. Tp.
388. *kūlam-kasā*	(A river) touching the banks ...	Up. Tp.
389. *keli-āra*	A jolly person	Up. Tp.
390. *kevala-ṇāṇa*	The perfect knowledge	Des. Det.
391. *kevali-pakkhiya* ...	A tīrthaṅkara	Bah.
392. *koñca-rivu*	Kārtikeya	Gen. Tp.
393. *koṭṭh'-āra*	A store-house	Gen. Tp.
394. *komuī-mah-ūsava* ...	The moonlight festival	Gen. Tp.
395. *kol'-āvāsa*	A piece of wood...	Gen. Tp.
396. *koha-muṇḍa*	Devoid of anger	Inst. Tp.
397. *kha-ga*	A bird...	Up. Tp.
398. *kha-puppha*	An impossibility...	Loc. Tp.
399. *khay'-ovasama* ...	Destruction and pacification ...	Dv.
400. *khaṇḍā-khaṇḍi*... ...	Cutting to pieces	Iterative
401. *khandh'-aggi*	Fire of logs of wood	Gen. Tp.
402. *khaṭṭā-malla*	Confined to bed	Loc. Tp.
403. *khaṇa joi*	Short-lived	Bah.
404. *khaṇa-bhaṅgura* ...	Momentary	Inst. Tp.
405. *khaṇiya-vāi*	A follower of Buddhism	Up. Tp.
406. *khatta-khaṇaga* ...	A thief, breaking through a house ...	Gen. Tp.
407. *khattiya-vijjā*	The science of archery	Gen. Tp.
408. *khamā-vai*	A king	Gen. Tp.
409. *khamā-hara*	A mountain, an ascetic	Up. Tp.
410. *khay'-aggi*	The fire of destruction	Gen. Tp.
411. *khayam-kara*	Causing destruction	Up. Tp.
412. *khara-kammia* ...	Doing cruel deeds	Bah.
413. *khala-pū*	Cleaning the threshing floor ...	Up. Tp.
414. *khalu-khitta*	A place where every necessary thing can be had	Des. Det.
415. *khāra-vāvī*	A well filled with salt	Inst. Tp.
416. *khāra-udā*	A particular river	Bah.
417. *khii-goyara*	A human being	Loc. Tp.
418. *khitta-citta*	With an excited mind	Bah.
419. *khīṇa-rāga*	A Tīrthaṅkara	Bah.
420. *khīra-jala*	A milky-ocean	Bah.
421. *khup-pivāsā*	Hunger and thirst	Dv.

Compound	Meaning	Category
422. *khe-ara* ...	... A bird	Up. Tp.
423. *gau-puccha* ...	... A bull's tail	Gen Tp.
424. *Ganga-ppavāya*	... The place in Himalaya from where Gangā falls	Gen. Tp.
425. *Ganga-soa-* ...	... The flow of Gangā	Gen. Tp.
426. *gaṇṭhi-chea* ...	... A pick-pocket	Up. Tp.
427. *gaṇḍa-yala* ...	... Cheek	Gen. Tp.
428. *gantum-puccāgayā*	... A type of alms-round	Syntactical
429. *gantu-kāma* ...	... Desirous of going	Bah.
430. *ganth'-atīta* ...	... A Jain ascetic	Abl. Tp.
431. *gandh'-aḍḍha* ...	... Possessed of smell	Inst. Tp.
432. *gandha-vāha* ...	... The wind	Up. Tp.
433. *gandha-hariṇa*...	... The musk deer	Inst. Tp.
434. *gandhavva-nagara*	... An erroneous sight	Gen. Tp.
435. *gaccha-vāsa* ...	... Living in a teacher's monastry ...	Loc. Tp.
436. *Gaddaha-vāhaṇa*	... Rāvaṇa	Bah.
437. *gaṇa-nāyaga* ...	... The leader of a group	Gen. Tp.
438. *gaya-vaiyā* ...	... A widow	Bah.
439. *gaya-ari* ...	... A lion	Gen. Tp.
440. *gayā-hara* ...	... Vāsudeva	Up. Tp.
441. *Garuḍa-ddhaya*	... Viṣṇu	Bah.
442. *gali-bailla* ...	... A wild bull	Des. Det.
443. *gav'-akkha* ...	... A window	Gen. Tp.
444. *gaha-gahiya* ...	... Possessed by a ghost	Inst. Tp.
445. *gaha-cariyā* ...	... Astronomy	Gen. Tp.
446. *gaha-vai* ...	... A house-holder	Gen. Tp.
447. *gā-aṅka* ...	... God Śiva	Bah.
448. *gāma-mārī* ...	... A village epidemic	Loc. Tp.
449. *gāra-ttha* ...	... A house-holder	Up. Tp.
450. *gāruḍa-viu* ...	... Knowing the snake-charm... ...	Up. Tp.
451. *gāhā-vai* ...	... A house-holder	Gen. Tp.
452. *giri-aḍi* ...	... A mountain river	Gen. Tp.
453. *gir-īsa-vāsa* ...	... God Śiva	Bah.
454. *gihi-dhamma* ...	... Duties of a house-holder	Gen. Tp.
455. *gujjha-hara* ...	... (i) a spy, (ii) a traitor	Up. Tp.
456. *gutti-pāla* ...	... Superintendent of a jail	Up. Tp.
457. *guru-kamma* ...	... A sinner	Bah.
458. *guru-kula* ...	... A teacher's family	Gen. Tp.
459. *geha-jāmāuga* ...	... A son-in-law staying with his father-in-law	Loc. Tp.
460. *go-ula* ...	... A cow-pen	Gen. Tp.
461. *goṇa-vai* ...	... An owner of cattle	Gen. Tp.
462. *gotta-kkhalia* ...	... Mistake in uttering the names	Gen. Tp.
463. *gotta-devayā* ...	... A tutelary deity	Gen. Tp.
464. *Gotama-sa-gutta*	... Belonging to the same family as Gotama	Gen. Tp.

Compound	Meaning	Category
465. *go-yara*	A meadow	Up. Tp.
466. *ghaṅgha-sālā*	A resting place for monks	Des. Det.
467. *ghaḍa-dāsī*	A maid servant employed for fetching water	Des. Det.
468. *ghaḍi-janta*	A water wheel	Gen. Tp.
469. *ghaṇa-ṇiciya*	Very dense	Des. Det.
470. *ghaṇa-samaya*	The rainy season	Gen. Tp.
471. *ghara-sūra*	A coward	Loc. Tp.
472. *ghāi-kamma*	Harmful action	Des. Det.
473. *ghittu-maṇa*	Desirous of taking	Bah.
474. *cau-kaṭṭham*	All the quarters	Dvigu.
475. *cau-muha*	God Brahmā	Bah.
476. *caur-anga*	Divided in four parts	Bah.
477. *caur-antā*	The earth	Bah.
478. *caṇḍ-aṁsu*	The Sun	Bah.
479. *caṇḍi-devaga*	A worshipper of Caṇḍi	Bah.
480. *canda-kanta*	The Lunar gem	Gen. Tp.
481. *canda-muhī*	A woman with a face as charming as the moon	Bah.
482. *cakka-johi*	Fighting with a disc	Up. Tp.
483. *cakka-pāṇi*	A sovereign king, Vāsudeva	Bah.
484. *cakkhu-daṁsaṇa*	Perception with an eye	Ins. Tp.
485. *cakkhu-daya*	Giving knowledge	Up. Tp.
486. *caṭṭa-sālā*	A school for children	Gen. Tp.
487. *caḍu-āra*	A flatterer	Up. Tp.
488. *camma-kosiyā*	A leather bag	Gen. Tp.
489. *caraṇa-ṇaya*	One who takes conduct to be the most important thing	Bah.
490. *carama-kāla*	Death	Des. Det.
491. *caritta-mohaṇijja*	A type of karma, causing an obstacle in right way of conduct	Gen. Tp.
492. *cāu-jjāmam*	The four great vows	Dvigu.
493. *cāu-mmāsam*	A group of four months	Dvigu.
494. *cāu-vvaṇṇam*	The four castes	Dvigu.
495. *cāra-kkaya*	Purchasing according to the desire of the seller	Inst. Tp.
496. *cāraga-pālaga*	Superintendent of jail	Gen. Tp.
497. *ciñcā-purisa*	A scare crow	Gen. Tp.
498. *cint'-āura*	Overcome with anxiety	Inst. Tp.
499. *cintā-maṇi*	A desire-yielding tree	Des. Det.
500. *cigicchā-saṁhiyā*	Medical science	Gen. Tp.
501. *citta-ṇṇu*	Knowing the thoughts of others	Up Tp.
502. *citta-kamma*	A photograph, a picture	Gen. Tp.
503. *citta-kaha*	Telling various tales	Bah.
504. *cira-jīvi*	Having a long life	Up. Tp.

Compound	Meaning	Category
505. *cira-rāa* ...	... A long time	Des. Det.
506. *cīṇa-paṭṭa* ...	... China-cloth	Gen. Tp.
507. *culla-tāya* ...	... An uncle	Des. Det.
508. *cūlā-maṇi* ...	... Crest jewel	Gen. Tp.
509. *ceia-maha* ...	... A festival of Jiṇa's temple ...	Gen. Tp.
510. *cela-hara* ...	... A temporary cloth-house ...	Inst. Tp.
511. *coram-kāra* ...	... A thief	Up. Tp.
512. *cha-kammam* ...	... Sixfold duty of a brahmin ...	Dvigu.
513. *chā-ccaraṇa* ...	... A bee	Bah.
514. *cha-māsiya* ...	... Completing in six months ...	Taddhita of Dvigu.
515. *chauma-ttha* ...	... Not omniscient	Up. Tp.
516. *chanda-cāri* ...	... Behaving according to one's sweet will	Up. Tp.
517. *chaṇu-canda* ...	... The moon on an autumnal full-moon night	Gen. Tp.
518. *chatta-bhaṅga*	... Destruction of a kingdom	Gen. Tp.
519. *chama-ruha* ...	... A tree	Up. Tp.
520. *cha-mmuha* ...	... Kārtikeya	Bah.
521. *chavi-ttāṇa* ...	... An armour	Gen. Tp.
522. *chāhī-maṇi* ...	... The sun	Loc. Tp.
523. *chinna-gganṭha*	... A Jain ascetic	Bah.
524. *che'-āyaria* ...	... A teacher of arts	Des. Det.
525. *jaṅghā-cara* ...	... A pedestrian	Up. Tp.
526. *jampekkhira-maggira*	... Begging to everybody, whom he sees	Syntactical
527. *jakkha-ggāha*	... Possession by a Yakśa	Inst. Tp.
528. *jakh'-esa* ...	... The lord of Yakśas	Gen. Tp.
529. *jaga-guru* ...	... Jina deva	Gen. Tp.
530. *jacc'-andha* ...	... Blind from birth	Des. Det.
531. *jacc'-āsa* ...	... A horse belonging to the best specis	Des. Det.
532. *jaḍā-dhara* ...	... An ascetic	Up. Tp.
533. *jana-jattā* ...	... Contact with people	Gen. Tp.
534. *jana-ssui* ...	... Hear-say	Loc. Tp.
535. *jaṇṇa-muha* ...	... A means of sacrifice	Gen. Tp.
536. *jaṇhu-suā* ...	... River Gangā	Gen. Tp.
537. *jama-purī* ...	... The place of death	Gen. Tp.
538. *jay-āṇanda* ...	... Delighting the world	Gen. Tp.
539. *jaya-lacchī* ...	... The goddess of victory	Gen. Tp.
540. *jara-ggava* ...	... An old bull	Des. Det.
541. *jala-da* ...	... A cloud	Up. Tp.
542. *jala-saya* ...	... A lotus	Up. Tp.
543. *jala-hi* ...	... The ocean	Up. Tp.
544. *jaso-kāmi* ...	... Desiring for fame	Up. Tp.
545. *jaha-kkamam* ...	... In due sequence...	Governing
546. *jaha-ṭṭhiya* ...	... True	Governing
547. *jaha-vihi* ...	... As prescribed	Governing
548. *jahā-bhūya* ...	... True	Des. Det.

Compound	Meaning	Category
549. *jahā-sattim* ...	... As possible	Governing
550. *jahā-jāya* ...	... A fool	Governing
551. *jāi-sara* ...	... Remembrance of the previous birth...	Gen. Tp.
552. *jāma-disā* ...	... The south	Des. Det.
553. *jāya-veya* ...	... The fire	Up. Tp.
554. *jāva-jīvam* ...	... Throughout the life	Governing
555. *jia-loa* ...	... The mortal world	Gen. Tp.
556. *ji'-appa* ...	... Self-controlled	Bah.
557. *jiṇa-maya* ...	... The Jain doctrine	Gen. Tp.
558. *jīa-kappa* ...	... Traditional behaviour	Gen. Tp.
559. *jīva-dayā* ...	... Compassion for all beings... ...	Gen. Tp.
560. *jīva-mmutta* ...	... Attaining salvation while living ...	Des. Det.
561. *juga-ppavara* ...	... The best of the age	Loc. Tp.
562. *jujjh-ai-jujjha* ...	... A big fight	Iterative
563. *jutti-suvaṇṇa* ...	... Artificial gold	Inst. Tp.
564. *juva-rāya* ...	... The heir apparent	Des. Det.
565. *jūa-kāra* ...	... A gambler	Up. Tp.
566. *jūha-vai* ...	... Leader of the group	Gen. Tp.
567. *joisia-rāya* ...	... The sun	Gen. Tp.
568. *joisiṇā-pakkha* ...	... The bright half of the month ...	Gen. Tp.
569. *joga-kkhema* ...	... Acquisition and protection of desired object	Dv.
570. *joga-ttha* ...	... Absorbed in Meditation	Up. Tp.
571. *jhañjha-kara* ...	... Causing quarrels	Up. Tp.
572. *jhañjhā-patta* ...	... Come to grief	Acc. Tp.
573. *jhasa-chindhaya*	.. The cupid	Bah.
574. *jhāma-thaṇḍila*	... Burnt land	Des. Det.
575. *ṭiṇṭa-sālā* ...	... A gambling place	Gen. Tp.
576. *ṭola-gai* ...	... A defect in bowing down to a teacher	Gen. Tp.
577. *ṭhavaṇī-mosa* ...	... Theft of a deposit	Gen. Tp.
578. *ṭhāṇa-bhaṭṭha* ...	... Pulled down from the seat ...	Abl. Tp.
579. *ḍahara-ggāma* ...	... A small village	Des. Det.
580. *ṇa-santi-paraloga-vāi*	... Not believing in liberation, and the next world	Up. Tp.
581. *ṇaī-ṇāha* ...	... The ocean	Gen. Tp.
582. *ṇandi-gara* ...	... Auspicious	Up. Tp.
583. *ṇakkam-cara* ...	... A giant, a thief	Up. Tp.
584. *ṇakkh-āuha* ...	... A lion	Bah.
585. *ṇaga-vara* ...	... The best mountain	Loc. Tp.
586. *naṭṭ'-āyaria* ...	... A stage-manager	Gen. Tp.
587. *ṇatthia-vāya* ...	... Atheism	Gen. Tp.
588. *ṇay'-atthi* ...	... Desirous of justice	Up. Tp.
589. *ṇara-usabha* ...	... The best man	Des. Det.
590. *ṇalāḍam-tava* ...	... Heating the forehead	Up. Tp.
591. *ṇah'-ara* ...	... A Vidyādhara	Up. Tp.

Compound	Meaning	Category
592. *ṇāi-putta*	Mahāvīra	Gen. Tp.
593. *ṇāṇa-āvaraṇijja* ...	A karma causing obstacle in knowledge	Gen. Tp.
594. *ṇāṇā-viha*	Of various types...	Bah.
595. *ṇāma-muddā*	A signet ring	Inst. Tp.
596. *ṇāvā-vāṇija*	A sea-faring marchant	Gen. Tp.
597. *ṇāsa-yara*	Destroying	Up. Tp.
598. *ṇāhi-ruha*	God Brahmā	Up. Tp.
599. *ṇiai-vāi*	A fatalist	Up. Tp.
600. *ṇiāṇa-kaḍa*	One who has committed the fault of ṇiāṇa, i.e. desiring for the fruit of meditation, etc.	Up. Tp.
601. *ṇioga-pura*	A capital city	Gen. Tp.
602. *ṇik-kañcaṇa*	Without any gold	Bah.
603. *ṇik-kamma*	Release, salvation	Bah.
604. *ṇiggaya-jasa*	Whose fame has spread	Bah.
605. *ṇiggaha-ṭṭhāṇa* ...	Defeat in logical argument ...	Gen. Tp.
606. *ṇicca-vāya*	The opinion which holds that everything is permanent	Des. Det.
607. *ṇicchaya-kahā*	An exception	Gen. Tp.
608. *ṇiṭṭhiy'-attha*	One who has achieved his aim ...	Bah.
609. *ṇitthiy'-atthi*	Desirous of salvation	Up. Tp.
610. *ṇi-ṇṇāra*	One who has come out of a city ...	Bah.
611. *ṇippaṭṭha-pasiṇa-vāgaraṇa*	Non-plused in argument ...	Bah.
612. *ṇimitta-piṇḍa*	Alms collected with the help of astrology, etc.	Inst.
613. *ṇiva-taṇaa*	With reference to a king	Gen. Tp.
614. *ṇivaṇṇa-ṇivaṇṇa* ...	A type of Kāyotsarga, with bad meditation	Iterative
615. *ṇivvui-jaṇaya*	Causing peace	Gen. Tp.
616. *ṇisā-ara*	The moon	Up. Tp.
617. *ṇisi-bhatta*	Night meal	Loc. Tp.
618. *ṇisīhiṇī-nāha*	The moon	Gen. Tp.
619. *ṇi-sseyasa*	The highest bliss, liberation ...	Prādi
620. *ṇihi-ṇāha*	Kubera	Gen. Tp.
621. *ṇīra-hara*	The ocean	Gen. Tp.
622. *ṇīla-kaṇṭha*	God Śiva, a peacock	Bah.
623. *ṇo-āgama*	Absence of Agama	Ng. Det.
624. *ṇo-taha*	Not like that	Ng. Det.
625. *tanta-ṇṇu*	Knowing the technique	Up. Tp.
626. *tantu-vāya*	A weaver	Up. Tp.
627. *tamba-cūla*	A cook	Bah.
628. *tacc-attha*	The fuel	Des. Det.
629. *taḍi-daṇḍa*	A streak of lightning	Gen. Tp.
630. *taṇu-bhū*	A son	Up. Tp.
631. *taṇu-ruha*	Hair	Up. Tp.

COMPOUND	MEANING	CATEGORY
632. *tattha-bhava*	Respected Sir	Up. Tp.
633. *tappa-a*	Lying on bed	Up. Tp.
634. *tam-andhayāra*	Dense darkness	Des. Det.
635. *taraṅga-māli*	The ocean	Bah.
636. *tava-ccaraṇa*	Penance	Gen. Tp.
637. *tahā-gaya*	A released soul	Des. Det.
638. *tahā-vi*	Omniscient	Up. Tp.
639. *tā-rūva*	That form	Gen. Tp. Des. Det.
640. *tārā-paha*	The sky	Gen. Tp.
641. *tāla-jaṅgha*	With thighs as big as palm tree	Bah.
642. *tia-kāla*	The past, the present and the future	Dvigu.
643. *ti-ṇayaṇa*	God Śiva	Bah.
644. *ti-daṇḍi*	An ascetic	Bah.
645. *ti-paham*	A place where three roads meet	Dvigu.
646. *tiasa-gaya*	Airāvata	Gen. Tp.
647. *tiṇṇa-viha*	Three-fold	Bah.
648. *tittha-ṇāha*	Jiṇa	Gen. Tp.
649. *timim-gila*	A big fish	Up. Tp.
650. *tiriccha-gai*	Birth as lower animal or bird	Gen. Tp.
651. *tiram-gama*	Reaching the bank	Up. Tp.
652. *tumam-tumam*	A state of mind caused by anger	Syntactical
653. *turia-gai*	With quick speed	Bah.
654. *turia-niddā*	Death	Des. Det.
655. *tul'-agga*	Co-incidance	Gen. Tp.
656. *tulā-sama*	Neutral, equanimous	Gen. Tp.
657. *tuhiṇa-iri*	Mountain Himālaya	Gen. Tp.
658. *te-indiya*	A creature with three senses	Bah.
659. *te-sañjham*	Three times a day	Dvigu.
660. *teu-kāya*	A body belonging to fire type	Gen. Tp.
661. *te-lokka-maṇḍaṇa*	An ornament to the triple world	Gen. Tp.
662. *thaia-dhara*	A servant carrying betel leaf, etc.	Up. Tp.
663. *thaṇa-jīvi*	A very young child	Up. Tp.
664. *thala-ya*	Growing on the ground	Up. Tp.
665. *thāli-pāga*	Cooked in a pot	Bah.
666. *thira-sīsa*	Dauntless	Bah.
667. *thu-thū-kkāra*	Censure	Syntactical
668. *thera-kappa*	Rules of behaviour for a Jain ascetic	Gen. Tp.
669. *theva-kāliya*	Temporary	Bah.
670. *daiva-ṇṇu*	An astrologer	Up. Tp.
671. *daṇḍa-bhī*	Afraid of punishment	Up. Tp.
672. *danta-dhāvana*	Cleansing the teeth	Gen. Tp.
673. *dakkhiṇa-puvvā*	South-east	Bah.
674. *daga-gabbha*	A cloud	Gen. Tp.
675. *daḍha-dhamma*	Firm in religion	Bah.
676. *daḍha-mūḍha*	Very foolish	Des. Det.

Compound	Meaning	Category
677. *dav'-aggi*	Forest fire	Gen. Tp.
678. *dava-kara*	Giving a joke	Up. Tp.
679. *dasa-kaṇṭha*	Rāvaṇa	Bah.
680. *dahi-uppha*	Butter	Gen. Tp.
681. *dāra-ttha*	A door-keeper	Up. Tp.
682. *dāru-saṅkama*	A wooden bridge	Inst. Tp.
683. *dik-kari*	A quarter-elephant	Gen. Tp.
684. *diṭṭhi-vipariāsiā*	Delusion of mind	Gen. Tp.
685. *ditthi-visa*	A snake with poisonous sight	Bah.
686. *diṇ-esa*	The sun	Gen. Tp.
687. *divā-kara*	The sun	Up. Tp.
688. *divi-ja*	A god	Up. Tp. (Aluk)
689. *disā-moha*	Losing the sense of quarters	Gen. Tp.
690. *dīv'-āli*	A particular festival	Gen. Tp.
691. *dīha-daṁsi*	Prudent	Up. Tp.
692. *dīha-sutta*	Negligence, laziness	Des. Det.
693. *du-ārāha*	Difficult to be pleased	Up. Tp.
594. *du-kkamma*	An evil act	Des. Det.
695. *du-ggandhi*	Giving a bad smell	Bah.
696. *du-jīha*	A serpent	Bah.
697. *du-ppaḍilehaṇakāri*	Doing injustice	Des. Det.
698. *duma-patta*	Leaf of a tree	Gen. Tp.
699. *du-mmuha*	A monkey	Bah.
700. *du-reha*	A bee	Bah.
701. *du-ssajjha*	Difficult to be achieved	Up. Tp.
702. *du-haa*	Struck badly	Des. Det.
703. *dūra-vatti*	Staying far away	Up. Tp.
704. *dūsamā-dūsamā*	Extremely bad times	Iterative
705. *deva-diṇṇa*	Given by god	Inst. Tp.
706. *desa-virai*	The law for a Jain lay-follower	Gen. Tp.
707. *des'-antaria*	A foreigner	Taddhita of Des. Det.
708. *desia-sadda*	A word in local usage	Des. Det.
709. *do-muha*	A villain	Bah.
710. *dhaṇa-vai*	Kubera	Gen. Tp.
711. *dhaṇañ-jaya*	Arjuna	Up. Tp.
712. *dhaṇu-ddhara*	An archer	Up. Tp.
713. *dhamma-utta*	A pupil	Inst. Tp.
714. *dhamma-kaṅkhia*	Fond of religion	Bah.
715. *dhamma-viu*	Knowing the religion	Up. Tp.
716. *dharaṇi-dhara*	A mountain	Up. Tp.
717. *dhavala-giri*	Kailāsa mountain	Des. Det.
718. *dhārā-vāsa*	A frog	Bah.
719. *dhī-dhaṇa*	A learned person	Bah.
720. *dhuraṅ-dhara*	A leader	Up. Tp.
721. *dhuva-magga*	The path of liberation	Des. Det.

Compound	Meaning	Category
722. *dhūma-keu*	The fire	Bah.
723. *pai-vvayā*	A chaste lady	Bah.
724. *pai-diyaham*	Daily	Governing
725. *pai-vāi*	An opponent	Des. Det.
726. *pautti-vāua*	Busy with work	Loc. Tp.
727. *pauttha-vaiyā*	A woman whose husband is away on tour	Bah.
728. *pauma-dala*	A lotus leaf	Gen. Tp.
729. *paotta-dhara*	A çart-driver	Up. Tp.
730. *pao-hara*	A cloud	Up. Tp.
731. *paṅke-ruha*	A lotus	Up. Tp.
732. *pañca-gavva*	Five things got from a cow, and supposed to be holy	Dvigu
733. *pañca-bāṇa*	Cupid	Bah.
734. *Pañca-vaḍī*	Name of a place. (From five Banian trees)	Dvigu
735. *pañjali-kaḍa*	With folded hands	Bah.
736. *paṇḍia-māṇa*	Taking himself to be learned	Up. Tp.
737. *paṁta-kula*	A low family	Des. Det.
738. *paṁtha-kuṭṭana*	Beating a traveller	Gen. Tp.
739. *paṁsu-kiliya*	A friend from childhood	Bah.
740. *pa-kuppia*	Very angry	Prādi
741. *pakkha-vāilla*	Partial	Bah.
742. *pakkh'-antara*	Other party	Des. Det.
743. *pacc'-anīka*	A rival	Bah.
744. *pacchā-tāa*	Repentance	Des. Det.
745. *pacchā-muha*	With face turned behind	Bah.
746. *pajjava-jāya*	Having acquired knowledge	Bah.
747. *paṭṭa-kari*	The chief elephant	Des. Det.
748. *paṭṭha-cara*	A follower	Up. Tp.
749. *padāgā-haraṇa*	Gaining victory	Gen. Tp.
750. *paḍi-inda*	An equal of Indra	Governing
751. *paḍi-uvayāra*	Good done in return	Des. Det.
752. *paḍi-paha*	Wrong path	Des. Det.
753. *paḍima-ṭṭhai*	Observing a particular vow	Up. Tp.
754. *paḍucca-karaṇa*	A dependant act	Des. Det.
755. *paṇia-sālā*	A shop	Gen. Tp.
756. *paṇṇag'-āsana*	An eagle	Bah.
757. *patta-kāla*	As suited to the occasion	Bah.
758. *patta-sagaḍia*	A cart filled with leaves	Inst. Tp.
759. *pattea-buddha*	A Jain ascetic possessing real knowledge	Des. Det.
760. *pappaḍa-modaya*	A type of sweet	Gen. Tp.
761. *pamāṇa-vāya*	The science of logic	Gen. Tp.
762. *pamha-gandha*	Having a smell like that of lotus	Bah.

Compound	Meaning	Category
763. *payalā-payalā* ...	... Sleep while walking	Iterative
764. *payā-nāha* ...	... A king	Gen. Tp.
765. *para uṭṭha* ...	... A cuckoo	Inst. Tp.
766. *para-gariham-jjhāṇa*	... Thought of censuring others ...	Gen. Tp.
767. *para-tanta* ...	... Dependant on others	Gen. Tp.
768. *para-samaya* ...	... Other doctrine	Des. Det.
769. *parm-tava* ...	... Troubling others	Up. Tp.
770. *param-muha* ...	... With face turned away	Bah.
771. *param-daṁsi* ...	... Knowing the path of liberation ...	Up. Tp.
772. *par'-āsu* ...	... Dead	Bah.
773. *pariggaha-veramaṇa*	... Abstention from all possessions ...	Abl. Tp.
774. *pari-cañcala* ...	... Very fickle	Prādi.
775. *pariṇāmi-kāraṇa*	... Material cause	Des. Det.
776. *pari-ṇivvāṇa* ...	... Liberation	Prādi.
777. *paritta-saṁsāriya*	... With limited worldly existence ...	Bah.
778. *palaya-ghaṇa* ...	... A cloud of deluge	Gen. Tp.
779. *palia-ṭṭhāṇa* ...	... A workshop	Gen. Tp.
780. *palli-nāha* ...	... Leader of a small village	Gen. Tp.
781. *pavayaṇa-māyā*	... Principal teachings of a Jina, viz. five Samitis and three Guptis ...	Des. Det.
782. *pavva-bīya* ...	... Plants of the type of sugar-cane ...	Bah.
783. *pasu-bhūya* ...	... Like a beast	Des. Det.
784. *passao-hara* ...	... Committing theft in the very presence of the owner	Up. Tp.
785. *pahia-sālā* ...	... An inn	Dat. Tp.
786. *Pāga-sāsaṇa* ...	... Indra	Bah.
787. *pāgaya-bhāsā* ...	... Prakrit language...	Des. Det.
788. *pāḍi-vesia* ...	... A neighbour	Bah.
789. *pāṇa-uḍī* ...	... A hut of a cāṇḍāla	Gen. Tp.
790. *pāṇ'-āgāra* ...	... A drinking bout...	Gen. Tp.
791. *pāṇ'-aivāya* ...	... Violence	Gen. Tp.
792. *pāṇi-ggahaṇa* ...	... Marriage	Gen. Tp.
793. *pāya-cāra* ...	... Walking	Inst. Tp.
794. *pāraṅ-gaya* ...	... One who has reached the excellence...	Aluk
795. *piam-kara* ...	... Doing the desired thing	Up. Tp.
796. *pii-vaṇa* ...	... A Cemetery	Gen. Tp.
797. *piu-ghara* ...	... Father's place	Gen. Tp.
798. *piṇḍa-vāya* ...	... Securing alms	Gen. Tp.
799. *pīi-maṇa* ...	... Delighted	Bah.
800. *puḍho-jaṇa* ...	... Common people	Des. Det.
801. *puṇa-bhava* ...	... Taking a new birth	Des. Det.
802. *puṇa-bbhū* ...	... A woman marrying a second time ...	Up. Tp.
803. *puṇṇ'-âha* ...	... An auspicious day	Des. Det.
804. *puraṅ-gama* ...	... A leader	Up. Tp.
805. *purisa-kāra* ...	... A manly deed	Gen. Tp.

Compound	Meaning	Category
806. *pure-kamma* ...	... The work to be done first...	... Des. Det.
807. *puvv'-aṇha* ...	... The earlier half of a day ...	... Gen. Tp.
808. *pea-kamma* ...	... Obsequies	... Gen. Tp.
809. *pecca-bhava* ...	... The next birth	... Des. Det.
810. *pecchā-maṇḍava*	... A theatre	... Dat. Tp.
811. *poggal'-atthikāya*	... A group of material things	... Gen. Tp.
812. *potth'-āra* ...	... An author of a book ...	... Up. Tp.
813. *posaha-paḍimā*...	... A vow of observing fast ...	... Gen. Tp.
814. *phaḍu-vai* ...	... Leader of a subordinate part of ascetics' group	... Gen. Tp.
815. *Phaṇi-cindha* ...	... Pārśvanātha	... Bah.
816. *pharusaga-sālā*	... A potter's house... ...	... Gen. Tp.
817. *phal'-āvaha* ...	... Yielding fruit	... Up. Tp.
818. *phās'-indiya* ...	... The sense of touch ...	... Gen. Tp.
819. *phiṭṭā-mitta* ...	... A travel-companion ...	... Loc. Tp.
820. *phulla-māliyā*	... A gardener's wife ...	... Taddhita of Gen. Tp.
821. *banda-ggaha* ...	... Arresting	... Gen. Tp.
822. *bambha-caraṇa*	... Celibacy	... Gen. Tp.
823. *Bambha-loa* ...	... A part of heaven ...	... Gen. Tp.
824. *bambha-sutta* ...	... The sacred thread ...	... Gen. Tp.
825. *babbh'-āgama* ...	... Versatile	... Bah.
826. *bariha-hara* ...	... A peacock	... Up. Tp.
827. *bala-cchi* ...	... Poison	... Up. Tp.
828. *bali-uṭṭha* ...	... A crow	... Inst. Tp.
829. *bahu-desia* ...	... More or less	... Dv. (Alt.)
830. *bahu-māṇa* ...	... A high respect	... Des. Det.
831. *bahu-māya* ...	... Very deceitful	... Bah.
832. *bāla-kai* ...	... A young poet	... Des. Det.
833. *buddha-māṇi* ...	... Thinking himself to be wise	... Up. Tp.
834. *bodhi-satta* ...	... Enlightened soul ...	... Bah.
835. *bhamar'-āvali* ...	... A swarm of bees ...	... Gen. Tp.
836. *bhayaṁ-kara* ...	... Terrific	... Up. Tp.
837. *bhava-ṭṭhii* ...	... Living in the worldly life ...	... Loc. Tp.
838. *bhava-ttha-kevali*	... Getting liberation, while living	... Des. Det.
839. *bhavva-siddhīya*	... Traversing the path of liberation	... Bah.
840. *bhāv'-attha* ...	... Purport	... Gen. Tp.
841. *bhāsa-ṇṇu* ...	... Knowing a language ...	... Up. Tp.
842. *bhicca-bhāva* ...	... Servitude	... Gen. Tp.
843. *bhutti-vāla* ...	... A caretaker of estate ...	... Up. Tp.
844. *bhuvaṇa-guru*	... A teacher of the entire universe	... Gen. Tp.
845. *bhū-va* ...	... A king	... Up. Tp.
846. *bhūa-ggaha* ...	... Possession by a ghost ...	... Inst. Tp.
847. *bhūa-ggāma* ...	... A group of creatures ...	... Gen. Tp.
848. *bhoma'-āliya* ...	... A lie pertaining to the earth	... Des. Det.
849. *mai-bbhaṁsa* ...	... Confusion of mind ...	... Gen. Tp.

Compound	Meaning	Category
850. *mai-mohaṇī* ...	... Wine	Gen. Tp.
851. *maṅgala-jjhaya*	... An auspicious banner	Des. Det.
852. *mañc'-ai-mañca*	... Couch upon couch	Interative
853. *manta-siddha* ...	... One who is proficient in charms ...	Bah.
854. *manda-bhagga* ...	... Unlucky	Bah.
855. *macca-bhū* ...	... The world of the mortals	Gen. Tp.
856. *maccha-bandha*	... A fisherman	Up. Tp.
857. *majjh'-aṇha* ...	... Midday	Gen. Tp.
858. *maṇi-bandha* ...	... A wrist	Up. Tp.
859. *mano-jja* ...	... Charming	Up. Tp.
860. *maṇo-bhava* ...	... Cupid	Up. Tp.
861. *may'-acchi* ...	... A woman with eyes, as beautiful as those of a deer	Bha.
862. *maya-ṇāha* ..	... A lion	Gen. Tp.
863. *maya-taṇhā* ...	... An illusion of water in desert due to bright sunlight	Gen. Tp.
864. *mayara-keu* ...	... Cupid	Bah.
865. *maru-tthali* ...	... A desert	Gen. Tp.
866. *malaya-bhava* ...	... Sandal	Up. Tp.
867. *maha-kavva* ...	... An epic	Des. Det.
868. *mah'-aggha* ...	... Valuable	Bah.
869. *mahā-kai* ...	... A great poet	Des. Det.
870. *mahā-jujjha* ...	... A great war	Des. Det.
871. *mahā-niddā* ...	... Death	Des. Det.
872. *mahi-goyara* ...	... A human being	Loc. Tp.
873. *mahi-vallaha* ...	... A king	Gen. Tp.
874. *mahu-ara* ...	... A bee	Up. Tp.
875. *mahu-muha* ...	... A villain	Bah.
876. *māi-ghara* ...	... Temple of a goddess	Gen. Tp.
877. *mā'-inda-jāla* ...	... Deceit, worldly life	Des. Det.
878. *māu-piu* ...	... Parents	Dv.
879. *miccha-kāra* ...	... Falsehood	Des. Det.
880. *micchā-daṁsaṇa*	... False religion	Des. Det.
881. *muñja-mehalā* ...	... The girdle of Muñja thread ...	Gen. Tp.
882. *muttā-dāma* ...	... A necklace of pearls	Gen. Tp.
883. *muddha-ya* ...	... Hair	Up. Tp.
884. *musā-vādi* ...	... Speaking a lie	Up. Tp.
885. *muhā-jīvi* ...	... A beggar	Up. Tp.
886. *meiṇi-sāmi* ...	... A king	Gen. Tp.
887. *meḍhi-bhūa* ...	... A support	Des. Det.
888. *rai-ppiya* ...	... Cupid	Gen. Tp.
889. *randhaṇa-ghara*	... Kitchen	Dat. Tp.
890. *racchā-maya* ...	... A dog	Loc. Tp.
891. *rajju-sabhā* ...	... A conference of writer	Gen. Tp.
892. *ratta-paḍa* ...	... A monk	Bah.

Compound	Meaning	Category
893. *ratti-'ndha* ...	... Unable to see during night ...	Loc. Tp.
894. *rayaṇa-nihi* ...	... The ocean	Gen. Tp.
895. *Rahu-puṅgava*...	... Rāmacandra	Loc. Tp.
896. *rā'-ula* ...	... Royal family	Gen. Tp.
897. *rāya-saddula* ...	... A sovereign king	Des. Det.
898. *rūva-dhāra* ...	... Assuming the form of	Up. Tp.
899. *lamb'-ôdara* ...	... Ganapati	Bah.
900. *lakkh'-âruṇiya*...	... Painted with lac-die	Inst. Tp.
901. *lavaṇ'-ôda* ...	... The ocean	Bah.
902. *linga-ddhaya* ...	... An ascetic	Bah.
903. *līlā-vaha* ...	... Lending charm	Up. Tp.
904. *leha-sālā* ...	... A school	Gen. Tp.
905. *lo'-agga* ...	... Liberation	Gen. Tp.
906. *loga-jattā* ...	... The ways of the world	Gen. Tp.
907. *vai-gutta* ...	... Controlled in speech	Loc.
908. *vaira-hara* ...	... Indra	Up. Tp.
909. *vancaṇa-caṇa* ...	... Skilfull in deceiving	Loc. Tp.
910. *Vajja-pāṇi* ...	... Indra	Bah.
911. *vajja-nevatthiya*	... A victim's dress	Gen. Tp.
912. *vaḍavā-aṇala* ...	... The submarine fire	Gen. Tp.
913. *vaṇa-cara* ...	... A forester	Up. Tp.
914. *vaṇṇa-vāi* ...	... A flatterer	Up. Tp.
915. *vattha-dhova* ...	... A washerman	Up. Tp.
916. *vatthu-vijjā* ...	... The science of engineering ...	Gen. Tp.
917. *vaya-samia* ...	... Controlled in speech	Loc. Tp.
918. *vaya-pariṇāma*	... Old age	Gen. Tp.
919. *vavahāra-rāsiya*	... Staying in saṁsāra	Taddhita of Gen. Tp.
920. *vasabha-karana*	... A stable for bulls	Gen. Tp.
921. *vasaha-indha* ...	... God Śiva	Bah.
922. *vasum-dharā* ...	... The earth	Up. Tp.
923. *vāu-ppavesa* ...	... A window	Bah.
924. *vāna-pattha* ...	... One observing the fourth stage of life	Taddhita of Tp.
925. *vāma-loanā* ...	... A lady with beautiful eyes ...	Bah.
926. *vāma-vatta* ...	... Behaving in a wrong way	Bah.
927. *vāra-vahū* ...	... A prostitute	Gen. Tp.
928. *vāri-rāsi* ...	... The ocean	Gen. Tp.
929. *vāsa-ttāna* ...	... An umbrella	Bah.
930. *viāla-cāri* ...	... Moving out at wrong time ...	Up. Tp.
931. *viu-ppakaḍa* ...	... Composed by a learned person ...	Inst. Tp.
932. *viga'-ingāla* ...	... Devoid of anger...	Bah.
933. *viggha-ha* ...	... Removing danger	Up. Tp.
934. *vijaya-jattā* ...	... A victory march...	Gen. Tp.
935. *vijj'-attha* ...	... A pupil	Up. Tp.
936. *vijjā-siddha* ...	... Adept in all lores	Bah.

Compound	Meaning	Category
937. *vijju-meha*	A cloud accompanied by lightning	Inst. Tp.
938. *vi-nicchia*	Definitely decided	Prādi.
939. *vitti-ara*	A commentator	Up. Tp.
940. *vittī-saṅkheva*	A kind of external penance viz. lessening the needs of life	Gen. Tp.
941. *viṇhu-paa*	The firmament	Gen. Tp.
942. *vi-pariṇāma*	Making otherwise	Prādi.
943. *viraya-aviraya*	A jain lay-follower	Des. Det.
944. *vis'-anna*	Poisonous food	Inst. Tp.
945. *visama-sara*	Cupid	Bah.
946. *visiṭṭha-diṭṭhi*	Non-violence	Des. Det.
947. *vissam-bharā*	The earth	Up. Tp.
948. *vihaṅ-gama*	A bird	Up. Tp.
949. *vihi-vayaṇa*	An injunction	Gen. Tp.
950. *vīa-moha*	Free from ignorance	Bah.
951. *vuḍḍha-vāya*	A hearsay	Gen. Tp.
952. *vea-vī*	One who has mastered Vedas	Up. Tp.
953. *velā-ula*	A harbour	Loc. Tp.
954. *sa-urisa*	A good person	Des. Det.
955. *sa-jana*	A relative	Gen. Tp.
956. *sa-una*	Possessed of merits	Bah.
957. *sa-pakkha*	A companion, an assistant	Bah.
958. *sa-sogilla*	Suffering misery	Bah.
959. *Sam-kara*	God Śiva	Up. Tp.
960. *sañjhā-vigama*	Night	Gen. Tp.
961. *santi-homa*	A sacrifice for peace	Dat. Tp.
962. *sa-gotta*	Belonging to the same family	Bah.
963. *sacca-sandha*	Keeping one's promise	Bah.
964. *saḍ-aṅgam*	The six Vedaṅgas	Dvigu.
965. *satt'-aṅga*	Possessed of the seven constituents of sovereignty	Bah.
966. *sattu-i*	Defeating a foe	Up. Tp.
967. *sattha-vajjha*	Deserving to be killed with a weapon	Inst. Tp.
968. *sattha-vāha*	Leader of a caravan	Up. Tp.
969. *sattha-ṇṇu*	One who knows a science	Up. Tp.
970. *sama-bhāva*	Equality	Des. Det.
971. *samāhi-maraṇa*	A peaceful death	Inst. Tp.
972. *samudāṇa-cara*	Moving out for alms	Up. Tp.
973. *samma-nnāṇa*	Real knowledge	Des. Det.
974. *sayam-pabha*	Self-luminous	Bah.
975. *sayam-bhū*	God Brahmā	Up. Tp.
976. *sarā-sarī*	A battle fought with arrows	Bah.
977. *sarasi-ruha*	A lotus	Up. Tp. (Aluk)
978. *sa-vatta*	Having a rival	Bah.
979. *savvao-bhadda*	Happy in all ways	Bah.

Compound	Meaning	Category
980. *savva-virai* ...	... Perfect abstention ...	... Gen. Tp.
981. *savvam-kasa* ...	... Surpassing all	... Up. Tp.
982. *saha-ja* ...	... Natural	... Up. Tp.
983. *saha-rāga* ...	... Passionate	... Bah.
984. *sahassa-rassi* ...	... The sun	... Bah.
985. *sāta-veyaṇijja* ...	... A karma causing happiness	... Gen. Tp.
986. *sāhā-miga* ...	... A monkey	... Loc. Tp.
987. *sāhu-kkāra* ...	... Praise	... Des. Det.
988. *siā-vāya* ...	... Jain philosophy	... Des. Det.
989. *sirō-maṇi* ...	... The chief, prominent ...	... Gen. Tp.
990. *sīra-pāṇi* ...	... Balarāma	... Bah.
991. *sua-nāṇa* ...	... Knowledge of the Scriptures	... Gen. Tp.
992. *su-jana* ...	... A good person	...
993. *su-ara* ...	... Easy	... Up. Tp.
994. *su-dantī* ...	... A lady having beautiful teeth	... Bah.
995. *su-du-ppiccha* ...	... Very difficult to be seen ...	... Des. Det.
996. *sura-naī* ...	... The river Gangā ...	... Gen. Tp.
997. *suha-dāya* ...	... Yielding happiness ...	... Up. Tp.
998. *sūnā-vai* ...	... A slaughterer	... Gen. Tp.
999. *seu-bandha* ...	... Building a Bridge ...	... Gen. Tp.
1000. *hatthi-rayana*	... The best elephant ...	... Loc. Tp.
1001. *hay'-āsa* ...	... Disappointed	... Bah.
1002. *hal'-āuha* ...	... Balarāma	... Bah.
1003. *hā-rava* ...	... An uproar	... Des. Det,
1004. *hāsa-kara* ...	... Causing laughter ...	... Up. Tp.
1005. *hiayam-gama*	... Captivating the heart ...	... Up. Tp.
1006. *hima-kara* ...	... The moon	... Bah.
1007. *hīna-jailla* ...	... Belonging to a low caste ...	... Bah.
1008. *hua-āsana* ...	... Fire	... Bah.
1009. *heṭṭhā-muha* ...	... With face turned down ...	... Bah.
1010. *holā-vāya* ...	... Abusing	... Gen. Tp.

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